The LUTHERAN

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MEMORIAL WINDOW IN LONDON

It honors men who died in World War II

. No. 19

FEBRUARY 4, 1953

CENTS

Candy-Counter Altar

MY DAUGHTER'S little hand firmly gripped mine as we entered the theater. It was an unusual experience for both of us—entering a theater on a Sunday morning. My eyes caught a glimpse of the newly painted sign: "ST. MATTHEW'S CHURCH WORSHIPS HERE EACH SUNDAY. SERVICES 10:45-11:45 A.M."

"Mama, what movie will we see?" Sandra asked, a bit bewildered.

"They are using the theater for a church this morning, dear. We won't see a movie."

"Will we see pictures of Jesus?" she asked again.

WE WERE GREETED with warm smiles and friendly handshakes. A pleasant, elderly woman pointed out a group of pre-school age children quietly sitting at small tables in the theater lobby.

"Would your little girl like to worship in the nursery with us during the church service?" she inquired.

Though I hesitated, Sandra immediately accepted.

As I removed her coat I noticed the candy-counter altar. The teacher had cleverly covered the counter with a white sheet, and the youngsters were too busy watching the candles flicker and looking at the portrait of Jesus to notice the bars of candy. A smile crossed my face, "Where there's a will, there's a way," I thought.

After church my daughter ran to meet me as the ushers opened the lobby doors.

"Mama, I like this church," she cried aloud. I noticed all the youngsters bore the same enthusiasm.

THE SMELL of fresh popcorn now filled the lobby, for the afternoon matinee would soon begin. The candles and picture of Christ were removed as the counter once more displayed a variety of candies. For one hour I sat in a theater, completely unaware of the crude surroundings. The stage had become the altar of God, the floodlights had illuminated the cross of Christ, and, when the lights dimmed, I was aware only that a sermon was being preached in the house of God. Even my child had accepted the mission as her church.

It seemed to me that the Christian could hold fast to the old adage. If it is God's will, He most certainly will show the way.

—PHYLLIS G. BRANDT

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentiner
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COVER PICTURE. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, is shown at the dedication ceremonies for a huge memorial window in Westminster Hall, London, which honors the memory of members of Parliament who died in World War II.

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THE CHURCH IN THE NEWS

Stewardship report

Giving by United Lutherans in the red side of their envelopes has increased considerably in recent years. These benevolence funds are forwarded by congregations to synod treasuries. After synod expenses are deducted, they are sent to the ULC.

In 1951, giving toward ULCA apportionment had reached a new high—a total of $4,392,933. This was about 10 per cent more than the ULC had received in any previous year, but was still only 82 per cent of the year's goal.

For 1952, the ULC budget was $5,203,300. Officials did not expect miracles, but hoped for a 90 per cent showing. There was therefore a noticeable air of suspense in the offices of ULCA Treasurer Edmund F. Wagner on Monday, Jan. 20, as final returns were received from synods for the fiscal year of 1952.

Last synod to report was the one closest at hand—the big New York Synod, which also has its offices in the Lutheran Church House. But even before New York's final returns were tabulated, one item of good news was certain: the ULCA quota for Lutheran World Action had been topped for the first time since 1948.

Later came other news that revealed real stewardship progress in the United Lutheran Church.

New record set

When returns from all synods were counted up last week, the total given for the ULC apportionment proved to be $4,640,528.92—equal to 89.18 per cent of the budget. This represented an increase of $247,595 or 5.64 per cent over the 1951 figures.

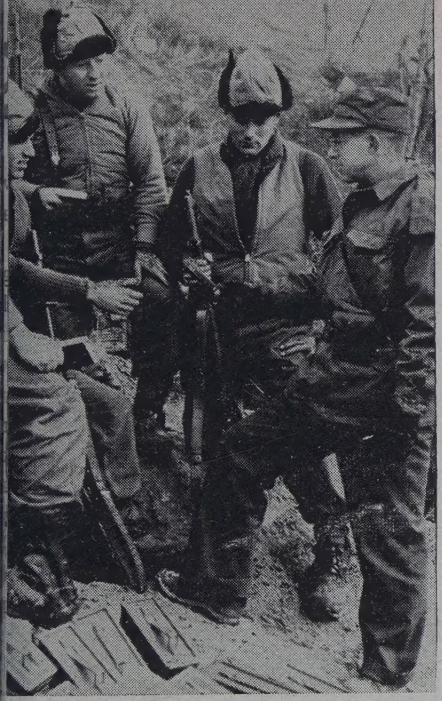
Major portion of these receipts wa definitely promised to the boards an agencies of the church, in "Part I" c the annual budget. The increase in giv ing, however, left $425,432 for the Allo cation Commission to allot for "meetin other urgent demands for advancing th work of the church." The commissio met on Jan. 27 to decide how the mone should be divided. Board of America Missions (to help finance the large num ber of new congregations being organ ized) and the Board of Pensions (fo supplemental aid to retired pastors, wh receive only $300 yearly from regula pension funds) were likely to receive th major share.

Eleven synods reach goal

Eleven synods reached or exceede their part of the ULC 1952 budget. Te others were in the 90-99 per cent class In the van was the Rocky Mountai Synod, which maintained its leadershi percentagewise by upping 1951's 110. per cent to a notable 124.73 per cent i 1952. Holding second place among th ULC synods was Northwest, with a re ported 114.32 per cent achievement.

Amounts and percentages of synod for the ULC apportionment are:

Synod	Received	Per cen
Rocky Mountain	$ 24,142.04	124.73
Northwest	337,268.39	114.32
Mississippi	2,353.41	112.33
Central Penn.	792,332.77	106.00
West Virginia	23,536.34	103.63
Georgia-Alabama	26,681.24	101.12
Pacific	27,743.00	101.00
Florida	16,402.21	100.55
California	79,633.00	100.00
Kentucky-Tennessee	26,809.00	100.00
South Carolina	116,387.00	100.00



BIBLES FOR SOLDIERS IN KOREA

utheran Chaplain Arnold P. Spohn ight) distributes Bibles to Marines at e front battlelines in Korea

ew Jersey	155,057.57	98.57
hio	357,839.87	97.87
ichigan	41,942.07	97.34
orth Carolina	155,461.74	97.23
aryland	222,922.71	96.24
wa	72,785.00	95.51
ansas	35,175.59	94.58
irginia	87,010.95	93.88
linois	212,803.53	92.15
diana	87,119.45	91.75
idwest	55,740.00	87.03
ittsburgh	313,333.65	81.53
anada	94,486.07	81.09
exas	21,817.64	78.85
ew York	403,170.16	76.45
a. Ministerium	710,780.25	76.13
ebraska	61,608.30	74.61
ova Scotia	9,008.78	59.04
artburg	32,402.80	44.89
estern Canada	20,000.00	42.75
Icelandic	3,000.00	28.76
Slovak Zion	8,270.59	17.77
Caribbean	5,503.80	....
Total	$4,640,528.92	89.18

LWA goal reached

For several years the ULC—largest of the National Lutheran Council bodies which support Lutheran World Action—had fallen short of its quota. In 1950 only 91 per cent was paid, in 1951 only 92 per cent.

There was real rejoicing in ULC offices therefore when returns from synods showed that the 1952 quota had been surpassed, with a total offering of $1,422,850 to equal 102.47 per cent. Nineteen synods exceeded 100 per cent, with Rocky Mountain's 153 per cent showing the way.

Although official tabulations would not be released by the National Lutheran Council until its meeting this week at Atlantic City, "unofficial" returns showed that all major bodies had reached or exceeded their quotas for 1952, thereby assuring that the $2.9 million requested for relief and spiritual reconstruction would be provided.

Koreans get Bible

The first translation of the Holy Bible which can be read by all literate Koreans was rolling off the presses in Tokyo last week. Hankul, the present written form of the Korean language, was used in the new translation. A previous Korean Bible had been printed in a classical form of the language, which is no longer widely used.

Publication of the new translation was a sort of personal triumph for Dr. Young Bin Im, general secretary of the Korean Bible Society, who studied 20 years ago at Southern Methodist and Vanderbilt Universities in this country.

Manuscript of the translation was the only item saved from the Bible House when Seoul fell to Communist forces. Dr. Im fled to Pusan where the manuscript was buried in old earthen jars for safekeeping. Later 400 pages which had been destroyed were retranslated.

Finding type for the Hankul characters posed another problem. Korean Christian printers, editors and scholars worked by candlelight in unheated shelters at Pusan setting the Bible into type and preparing it for printing presses.

Spellman praises soldiers

The "spirit of our men" in Korea is inspiring, reported Cardinal Spellman in New York last week after having spent the Christmas season with troops. "They are accepting their responsibilities and duties as patriotic Americans and good soldiers."

The Cardinal said it was "consoling to see the care our soldiers are receiving. They are all warmly clad. There is no more frostbite. All receive hot meals because the front is fairly static."

But the Cardinal added "It is also depressing because when one goes from bed to bed in the hospitals he sees again the cost of war. When one sees the dead and dying, it's depressing."

The Cardinal foresaw no early end to the present stalemate. "My final reaction," he said, "is one of bafflement."

Fundamentalists plan Bible

Because some new Bible translations do not uphold their doctrines, fundamentalist groups are planning a translation which will agree with their teachings. This disclosure was made at a Rocky Mountain conference of fundamental churches at Colorado Springs last week by the Rev. John G. Mattingly, who read a letter from the Rev. W. O. H. Garman of Wilkinsburg, Pennsylvania, vice president of the American Council of Christian Churches, a fundamentalist agency.

The letter said that a conference of faculty members from "various Christian institutions" had voted to investigate the possibility of making a new translation. "This translation will be acceptable to those who adhere to the faith once delivered," the letter added.

Delegates later recommended continued use of the King James Version, stating that the Revised Standard Version "is not acceptable to Bible believers in general because of evidence of liberal theological bias, both in the text and footnotes, on the part of the translators."

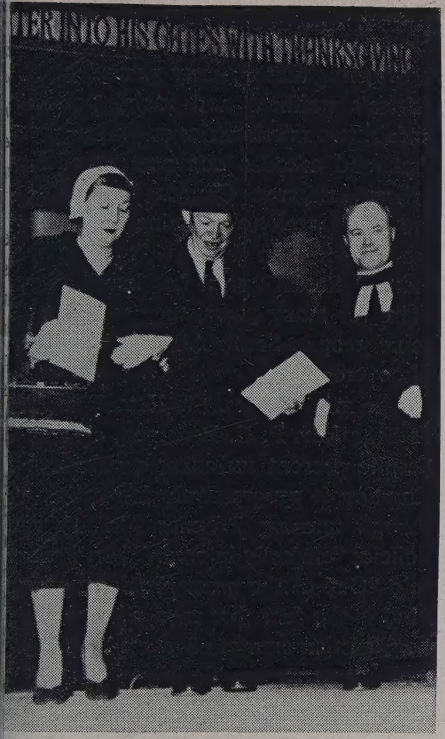
PRESIDENT'S PRAYER

Preceding his inaugural address at Washington, President Dwight Eisenhower asked his hearers to bow their heads while he uttered a "little private prayer" of his own. The president prayed:

"Almighty God, as we stand here at this moment, my future associates in the executive branch of government join me in beseeching that Thou wilt make full and complete our dedication to the service of the people in this throng, and their fellow citizens everywhere.

"Give us, we pray, the power to discern clearly right from wrong, and allow all our words and actions to be governed thereby, and by the laws of this land. Especially we pray that our concern shall be for all the people regardless of station, race or calling.

"May co-operation be permitted and be the mutual aim of those who, under the concepts of our Constitution, hold to differing political faiths; so that all may work for the good of our beloved country and Thy glory."



INAUGURAL BEGINS WITH WORSHIP
resident and Mrs. Eisenhower leave 'ashington's National Presbyterian hurch after attending a service early on auguration Day. Dr. E. L. R. Elson, astor, is at right

utheran editor objects

Efforts to "turn Christian people gainst" the new Revised Standard Ver-on of the Bible were deplored in an litorial in the *Lutheran Herald,* official aper of the Evangelical Lutheran hurch. Dr. O. G. Malmin is editor.

The *Herald* said a pamphlet issued by e American Council of Christian hurches "is being widely distributed in rtain congregations of the ELC, with nsequences which are alarming to some our pastors." Some of the statements the pamphlet "are completely contrary to fact. Others are only partly factual. And the entire propaganda is slanted to the degree that by no process of imagination can it be called objective. It is a type of criticism which makes no attempt to be fair . . . and which, at times, is downright vicious."

The editorial referred to the American Council as "one of the most rabid ultra-ultra fundamentalist groups in the world."

Bishop William C. Martin of Dallas, Texas, president of the National Council of Churches of Christ, told the Methodist Board of Missions at its annual meeting last week that some attacks on the recently published RSV were "religious racketeering carried on by some men who have exhausted their supply of themes to attract public attention."

"The New Testament version has been out for almost eight years. They said nothing about it. Now they have become almost hysterically alarmed since the Old Testament section was released," the bishop said, adding that part of the attack on the translation was an exploitation of the theme for publicity purposes.

Birth control group barred

In New York City the Planned Parenthood Committee of Mother's Health Centers was barred from membership on the Welfare and Health Council because of Roman Catholic objections. Monsignor James Lynch, director of Catholic Charities, declared that the Roman Catholic agencies would withdraw from the Council if the Parenthood group was admitted.

Roman Catholic spokesmen said that "A substantial part of the program of Planned Parenthood is an encouragement of the practise of artificial birth control, which . . . seriously violates the natural law of morality . . . The church

must oppose any violation of God's law."

The Welfare and Health Council in a resolution said that "the program, policies and services of Planned Parenthood are hereby approved." It went on to say, however, that a "substantial minority" of its board did not approve the program and the committee was therefore barred.

Quick to react was the Lutheran Welfare Council of Metropolitan New York, a member of the Welfare and Health Council. It said it "vigorously protests this coercive action of a religious bloc. We cannot tolerate the exclusion of an agency . . . merely on the ground that a minority disagrees with its ideas." The action was "basically an offense against American principles of democracy and community life."

Also protesting was the Rev. Adam Clayton Powell, pastor of Harlem's Abyssinian Baptist Church and a U.S. Congressman. "With so many Catholics being oppressed behind the Iron Curtain," he said, "it is unfortunate that Catholic Americans are oppressing Americans. It is astounding that a minority of the Catholic Charities can ban from the Council the Planned Parenthood organization because this organization does not believe in certain beliefs held by the Catholics."

Sixteen clergymen—14 Protestant and 2 Jewish—added their protests directly to the organizations represented in the Council. Of the Council's 370 member organizations, 45 are Roman Catholic.

Caution urged

In the shadow of Capetown's massive Table Mountain the South African parliament reopened last week with Premier Daniel Malan's strongly Calvinistic Nationalist party still in command. Best-known feature of their program is the *apartheid* policy of strict racial segregation, with the small white population controlling the mass of colored people.

Warning that a "hasty glance" at South Africa's political and racial policies is unfair, two missionaries on furlough from that land asked a convocation of Evangelical Lutheran Church pastors at St. Paul last week to examine carefully the whole situation before "passing judgment." Racial unrest has been going on there for many years, they said, but "for some people, South Africa has just been discovered."

The missionaries, the Rev. J. N. Otto and the Rev. P. C. Pederson, agreed that despite present turbulent conditions, the situation is progressively improving. Although terming Premier Malan's racial policies "ethically in error," Mr. Pederson said "One of the great problems of mankind is the fact that men who profess to be Christian cannot always agree on what God wants men to do in any given situation."

Dibelius again attacked

When Dr. Otto Dibelius, Bishop of Berlin, spoke out boldly in this country recently against Communist aggression against the church in Germany's East Zone, it was expected that reprisals would be taken against him after his return to his Berlin-Brandenburg diocese, which includes parts of both East and West Germany.

Last week Communist headquarters in Mecklenburg ordered all offices under party jurisdiction to assist in exposing the "anti-peace and treacherous role of Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany." Party leaders said Bishop Dibelius is "a warmonger and a henchman of American imperialism whose activities must be unmasked."

Reports while the bishop was en route

PRAIRIE CHURCH ON IOWA CAMPUS
duplicate of pioneer prairie church as dedicated recently as the spiritual nter on the campus of the U. of Iowa at wa City. It is a replica of "Old Zim- erman Church" built in 1874

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ome said that he would be barred from s ecclesiastical duties in the East Zone. o such action has yet been reported.

utheran youth assailed

The youth groups in East German rotestant churches were still meeting eely. Communist orders which dis- nded other youth organizations did ot affect the youth of the church, which ad no formal organization but met as e *Junge Gemeinde* (Young Congrega- on) in each church.

Communist papers have been assailing e *Junge Gemeinde,* charging it with rrying on "subversive activities against e (East) German Democratic Republic nder a religious mask and trying to drive ast German youth into the claws of onrad Adenauer."

East German Reds have been attack- g the youth group recently with increas- g vigor. They have repeatedly de- manded its dissolution as "an illegal and peace-disturbing organization working for the American intelligence service and aiming to undermine the Free German Youth (the Communist organization) and the unity of the East German Republic." In several districts Soviet police have raided *Junge Gemeinde* centers in search of "forbidden literature."

Grace in restaurants

There'll be a card containing five prayers for mealtime on the table in every eating place in Indiana, according to plans of that state's American Legion. Diners in every hotel, restaurant or lunch room will have an added incentive to give thanks when they sit down to eat.

The prayers on the card are composed by Roman Catholic, Jewish, Methodist, Episcopalian and Lutheran clergymen.

Dr. Paul H. Krauss, pastor of Fort Wayne's Trinity Church, is the Lutheran representative. His prayer reads "Our Heavenly Father, bless this food to its use and us forever to Thy service, in Jesus' name. Amen."

Missionaries sent forth

Eight Lutheran church bodies and two church-related agencies in North America sent 241 missionaries to fields in 19 countries during 1952, according to a National Lutheran Council report. Of these, 131 were going out on their first mission assignment, while 110 were returning to their stations after furloughs. Lutheran missionaries from America now serving abroad total 1,337.

The ULC sent out a total of 48, 20 of them on their first assignments. Augustana sent out the largest number, 54.

Destination of the largest number of the new and returning missionaries was Africa, where 72 were headed. India received 42 and Japan 41. To South and Central American countries went 32.

World News Notes

Racial ban upheld

When a law has not been enforced for 78 years, it's a little late to start. So, in effect, ruled the U.S. Court of Appeals by a 5-to-4 decision which upheld the right of Washington, D. C., restaurants to refuse to serve Negroes.

The court's ruling stemmed from a complaint in 1950, when a group of Negroes was refused service at a Washington restaurant.

Laws passed in 1872 and 1873 banned racial discrimination in public places in the District of Columbia. The court held that the Legislative Assembly, which at that time was governing body of the district, lacked authority to make such laws.

The court held that since the laws had not been enforced for 78 years, "in the fact of the custom of race disassociation in the district, the decision of municipal authorities to enforce them now" was a decision of legislative character.

Segregation has been a big issue in the capital in recent years. Separation of races in the district schools is now being argued before the Supreme Court. Washington's two legitimate theaters are now open to Negroes, but only after a long dispute. Some hotels permit Negroes to attend private functions, but they are not welcome in the main dining rooms.

Nazi trend denied

British and American observers in West Germany have expressed concern recently over the infiltration of former National Socialist party members into present political parties. A British Foreign Office statement warned of a "Nazi plot" while a U.S. public opinion survey indicated a rebirth of Nazism and nationalism among the people.

Last week Chancellor Konrad Adenauer deplored these charges, stating that West Germany is and will remain the "useful and reliable" partner of the free world. Elections in West Germany proved that the democratic parties had the support of the majority of the people, the chancellor stated.

A group of seven former Nazis, headed by former Foreign Minister Werner Naumann, was recently arrested by British occupation forces for allegedly plotting to seize the West German government and establish an "autocratic, neutral Germany."

Reds harass Jews

Three million Jews live in the Communist-dominated countries behind the Iron Curtain. Last week the head of the Jewish community in Britain, Prof. Selig Brodetsky, urged them to flee for their lives. "They will soon be purged," he said. "Concentration camps in Russia are just as bad living places as they were in Germany."

Actions in East Germany and other lands gave weight to the warning. Squads of East German Communist police hunting for "Zionist spies" searched homes and offices of Jews, seizing papers and identification cards. Previous attacks had been made on Jews in Hungary. "Zionist plots" were charged as nine doctors —six of them Jews—were executed in Moscow recently.

The anti-Semitic campaign throughout the Red countries was a cloak for, or part of, a new purge of the Soviet party to clear out what a party secretary called "hidden enemies, degenerates and double-dealers." It is an indication of continued unrest and conflict in Communist lands, according to observers.

TELEVISION SETS and radios throughout the country were tuned to Washington on Jan. 20 as Dwight Eisenhower took his oath of office. People in their living rooms, as well as the thousands who thronged the Capitol plaza, could feel the tremendous seriousness with which the chief executive assumed his new duties.

Breaking with tradition, Eisenhower offered a "little prayer of my own," asking God for the power to discern right from wrong and the wisdom to achieve national unity. Starting the day with worship at the National Presbyterian Church, the president gave the impression throughout the inauguration ceremonies that he felt deeply his dependence on God for strength.

World leadership

The first Republican president in 20 years made a clean break with isolationism. Dismissing domestic issues with a passing reference, he placed his whole emphasis on world problems. At the very heart of these he placed the struggle between "freedom and slavery." The threat of world communism—although he didn't use the word—ran through his address with a somber undertone.

The U.S. will not retreat from the responsibilities of leadership, he assured the other nations. But we will show that we know the difference "between world leadership and imperialism . . . firmness and truculence . . . a thoughtfully calculated goal and spasmodic reaction to the stimulus of emergencies."

The president outlined nine principles which will guide American foreign policy. In seeking peace which is based on justice, the U.S. will:

1. Develop military strength to deter aggression, but be willing to negotiate on removing the causes of war and reducing armaments.

2. Avoid appeasement which would "trade honor for security."

3. Increase U.S. production to meet national and international needs.

4. Respect the political and economic systems of other nations.

5. Strengthen the security and well-being of other nations, relying on them to carry their share of the load.

6. Encourage production and trade in other nations.

7. Encourage regional groupings of free nations.

8. Hold all continents and peoples in equal regard.

9. Strengthen the United Nations as an effective force for peace.

Ike faces some tough decisions as he starts the most demanding job in his career. The top problem, of course, is Korea. The people will look for some sort of positive action. A decisive course could include a broadening of the conflict. That would be an acid test of Ike's popularity at home and of relations with our European allies.

Another crisis is the slump in the movement toward integration of western Europe. France and Germany are eyeing each other with suspicion, and even the effectiveness of NATO may be jeopardized. To ease these tensions will need statesmanship of a high order.

Eisenhower begins his task with a remarkable reservoir of good will and personal confidence from people in both parties. He will need wisdom higher than his own. Prayers of Christians for his guidance should not be confined to the general prayer on Sunday morning.

—ROBERT E. VAN DEUSEN

Canadian Affairs

PEACE CONGRESS

ONE OF SEVEN RECIPIENTS of the recent Stalin "peace prize" is a Canadian. To Dr. James Endicott, of Toronto, a former United Church missionary to China, went 100,000 Russian rubles (about $25,000) for his part in "strengthening peace between peoples."

Dr. Endicott is chairman and full-time employee of the Canadian Peace Congress. As such he travels across the country speaking at public meetings and seeking to organize local units of the Congress. He also publishes a "Canadian Far Eastern Newsletter" which echoes the Communist line on international affairs.

THE CONGRESS came into being in 1948 following a visit to Canada by Britain's famed "Red Dean," Dr. Johnson Hewlett. The dean spoke at a number of "peace" rallies.

Though the rallies were not too spectacular, they did leave behind a nucleus of persons interested in promoting "peace." One of the most influential groups was in Toronto. Its leader was Endicott, who was soon named head of the "national" congress.

Dr. Endicott's greatest bid for publicity and for endorsement of his views came last May following a tour of Red China. At a public meeting in Toronto he told several thousand hearers that the charges of germ warfare in Korea and North China were true.

"I saw with my own eyes, I heard witnesses with my own ears," he said. "I declare that germ warfare has been tried out on a large scale against the women and children of China."

Questioned later privately, Dr. Endicott admitted that what he "saw with his own eyes" were merely some bugs in a Chinese field and on slides in a Chinese laboratory. His case rested on the "integrity" of the two Chinese scientists whom he had interviewed.

Dr. Endicott is eminently fitted, however, as an authority on Chinese affairs. His parents were missionaries to China and had been on the field five years when son James arrived. At the age of 12 he came to Canada when his parents returned on furlough. In 1925 he went to China as a missionary himself.

FOR A TIME Endicott was connected with the New Life Movement sponsored by Chiang Kai-shek. Gradually, however, his sympathies began to swing to the left. The break came in late 1945 when he joined in a student demonstration against the Chiang government. The Overseas Board of the United Church of Canada felt that he was going too far. Either "give constructive leadership" to the mission, or "seek to achieve your aims in a wider, less restricted sphere."

Endicott chose the latter course, gave up his work as a missionary and resigned as a minister of the United Church.

He is still a source of embarrassment to that church, however. Last fall, when the General Council was in session, the name and the problem of Endicott cropped up. But there was nothing to be done. It could only be stated that the man had freedom of speech, but that he didn't speak for the church.

That is the attitude of most Canadians. They don't like the "front" that he is putting on, but they concede his right to air his views.

One thing does irk them, though. The Department of National Revenue has ruled that his $25,000 "peace prize" is not subject to income tax!

—NORMAN BERNER

THE FOREIGN MISSIONS STORY

By ALBERT P. STAUDERMAN

United Lutherans maintain a far-flung missionary program to bring the Christian Gospel to people on four continents

STAMP COLLECTORS would envy a young lady who works on the third floor of the Lutheran Church House in New York. Across her desk each day flows an exotic assortment of stamps from many foreign lands. She's Marilyn Silk, a secretary in the office of the Board of Foreign Missions of the United Lutheran Church.

Most of the foreign stamps come from Argentina, British Guiana, China, Japan, India or Liberia. These are the lands where the United Lutheran Church supports mission fields. Soon there'll probably be some from Malaya, too.

To the uninitiated it may seem strange that out of all the lands on the face of the earth, the ULCA found in Christ's command a reason to send its missionaries to these six fields. The explanation lies both in history and in the combination of circumstances which called into being Christian missionary enterprises now sponsored by the ULCA.

INDIA IS OUR largest field. It was also the first major foreign mission adventure undertaken by Lutherans from America. German missionaries had paved the way among the teeming heathen millions in that sub-continent. Then in 1841 the Rev. J. C. F. Heyer (affectionately known as "Father" Heyer) went forth with the blessing of the Pennsylvania Ministerium to begin work in Guntur, in what is now the Madras State in South India. In 1844 when the General Synod accepted responsibility for the support of the India mission, American Lutheranism's foreign mission program came into being.

Because India's a vast land and our resources are limited, ULCA work is confined to an area about half the size of the state of Pennsylvania, with a population of about 7 million. Scores of other agencies are at work in other parts of India. Agreement among them prevents costly overlapping.

The ULCA mission has developed in its 109 years to the point where it is an independent church--The Andhra Evangelical Lutheran Church—affiliated with the ULCA. It has its own college and seminary, five teacher training schools and about 900 other secondary schools. Today it has 250,000 baptized members —about the same number as the United Lutheran Synod of New York. Four thousand native workers serve as pastors, catechists, teachers and medical workers. About 90 missionaries comprise the staff sent out from America.

MISSION WORK in Liberia also has a long history, although its numerical strength has not grown to equal that of India. In 1860 the General Synod, a forerunner of the United Lutheran Church, sent the Rev. Morris Officer to

This article about the Board of Foreign Missions is another in the series dealing with the history and program of the elective boards and agencies of the ULCA.

the African land where liberated slaves from the United States had established the only all-Negro republic in the world.

Along the Liberian coast, congregations and church activities now exist in form similar to those in the U.S. In the rugged interior, however, some of the most adventuresome mission work in the world is carried on among primitive tribes in a trackless jungle.

Liberia is about the same size as Ohio, but it's sparsely populated. Our mission —now organized as a national church, the Evangelical Lutheran Church in Liberia—has about 2,400 members in 25 congregations. American mission personnel number 48. Native workers total 72.

ALTHOUGH LUTHERANS from Holland had been in the South American country now known as British Guiana for almost 200 years, connection of Lutheran work there with the churches of North America began in 1890 when the old East Pennsylvania Synod received into its membership the Rev. J. R. Mittelholzer, a Guianese Negro, and his Ebenezer Church in New Amsterdam. Since a reorganization in 1943, the Guiana mission has grown rapidly and is now second largest among ULCA enterprises with six parishes (including 34 congregations) and about 5,000 baptized members.

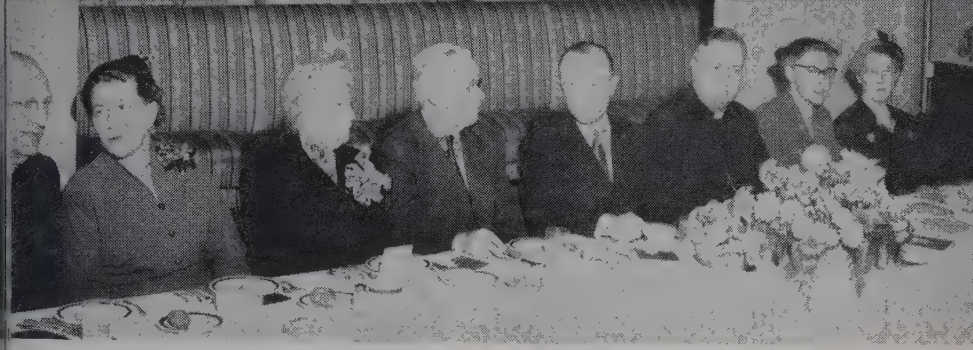
British Guiana is a strange tropical melting pot. Its people are partly aboriginal Indians, partly East Indians, partly African Negroes, plus a few Chinese and whites. Intermarriage has led to such a racial mixture that few pure strains remain. Its 300,000 people cluster along the coast, with a few living along the banks of the many rivers that wind into the dense and mountainous jungle in the interior. Snakes, insects, wild animals and disease keep closed off much of that interior, which includes 741-foot high Kaietur Falls, one of the world's natural wonders which few people have ever seen.

THE JAPANESE MISSION, started in 1892, ran into trouble in the days of World War II when all Protestant Christians were forced into one nationalized church. The religious and social freedom which has come about since the end of the war has opened new doors, however. Today the Evangelical Lutheran Church in Japan has more than 5,000 baptized members, a seminary, schools and welfare agencies. From America, 35 missionaries are now serving in Japan.

ARGENTINA CONSTITUTES a difficult mission field. The booming South American land has a high standard of literacy and the modern city of Buenos Aires, with its subways, wide boulevards and parks. Although Roman Catholics claim Argentina, religious ignorance and materialistic philosophy abound. About 95 per cent of the people are what we would call "unchurched" although they are said to be Catholic.

Into this situation came German and Danish Lutheran immigrants. In 1908 the General Synod began a Spanish-speaking mission, paving the way for the establishment of an indigenous Lutheran church. Today there are 17 congregations with a membership of 2,300. Many hardships and some outright opposition hindered the advancement of mission work, but the main enemy is the indifference of the people.

OUR MISSIONARY work in China, once widespread and flourishing, is now hidden behind the "Bamboo Curtain." Former missionaries are preaching to exiled Christians in Hong Kong and on the island of Formosa. One missionary



MISSION LEADERS AT RECENT DINNER TO HONOR DR. GOTWALD
Dr. and Mrs. Erb, Mrs. Gotwald, Dr. Gotwald, Dr. R. W. Loew, Dr. and Mrs. F. C. Fry, Mrs. A. R. Wentz, Dr. Wentz. Dr. Wentz was for many years president of the Board of Foreign Missions

—the Rev. Paul Mackensen—is still the prisoner of the Chinese Communists. Since there is no indication that doors will soon again be open for missions on the mainland of China, the Board of Foreign Missions is currently investigating the possibility of starting activity in Malaya, both among the Chinese who live in that land and among the native population. The Rev. Dr. Paul P. Anspach, pastor of Second Lutheran Church, Springfield, Ohio, is now in Malaya studying conditions and will report to the board on procedures for starting the new mission.

Because of the increasing spirit of nationalism all over the world, mission fields are being protected against anti-American feeling by developing self-government. Each one is now organized as a national church, affiliated both with the United Lutheran Church in America and with the Lutheran World Federation.

If the day comes when American missionaries are barred from any mission field, a native church organization will be ready to take over and continue the evangelistic, educational and merciful work. This has already happened to some extent in China, although conditions inside that land are not fully known.

FAR-FLUNG AS ULCA missions are, they are small when compared with world needs. Every South American land, for example, needs Lutheran churches because of recent immigration from Europe. Hordes of people in Asia and Africa are yet to be reached with the Christian gospel. Because this is plainly a task for all Christians to unite upon, our mission work is integrated into a global plan.

Co-operation begins with other Lutheran bodies. In India, for instance, our Luthergiri Seminary at Rajahmundry has on its faculty a professor sent by the American Lutheran Church. Similar procedures are followed elsewhere. Through the Lutheran World Federation arrangements are made to send pastors to Lutheran groups in various parts of the world, especially to colonies of Lutheran immigrants who have recently settled in lands such as Venezuela or Colombia. The LWF Commission on Younger Churches and Orphaned Missions has provided world-wide Lutheran support for groups which have been cut off from their home base.

There's also a complicated interchange of membership between staff and board members of the Board of Foreign Missions and committees and commissions

of the National Council of Churches. Sets of initials like CLA, JCME, FEC and RAVEMCO are familiar by-words in the mission board's offices. Through RAVEMCO (Radio, Audio-Visual Education, Mass Communications Organization) the various denominational mission boards are able to co-operate and pool their resources in projects like setting up a radio station in a land like India or Korea, an undertaking which no single body would be able to accomplish.

Efforts such as this enable the ULCA Board of Foreign Missions to maintain connections all over the world, serving Lutherans and spreading the Christian gospel.

TO OPERATE EFFICIENTLY, the board has five associate secretaries in addition to its executive. In the latter post, the Rev. Dr. Earl S. Erb, formerly secretary of the Pennsylvania Ministerium, has just assumed the responsibilities, succeeding Dr. Luther A. Gotwald who moved on to a similar post in the Division of Foreign Missions of the National Council of Churches.

It's important for the security of missionaries that they maintain some direct contact with their home office. It's a pretty lonely life out in an African jungle —and lonelier in a Chinese Red prison! There's also a major matter of providing materials, supplies and arranging travel for mission personnel.

Division of effort in headquarters gives Dr. Erb direct responsibility for India and perhaps, soon, for Malaya. Dr. Herman L. Gilbert combines his promotional activities with the administration of the South American desk—British Guiana and Argentina. Dr. Fred J. Fiedler edits the board's magazine and is contact man for missionaries in Liberia. Miss Helen Shirk is the "traffic manager," arranging travel, itineraries, passports, clearances, and also looks out for the Japan and China missions.

MISSION EXECUTIVE
Dr. Earl S. Erb

DR. EDWIN MOLL, another board secretary, is currently on leave of absence, serving the Lutheran World Federation in Palestine and the Near East. The Rev. John L. Yost, Jr., has charge of recruiting mission personnel and developing interest in missions among the youth of the church. Right now, he's seeking an airplane pilot to serve in Liberia by establishing air contact between mission stations, since there are no roads in the interior of that land. Badly needed also is a layman qualified to be an accountant for the Liberian mission.

Young pastors or students who feel a call to serve their Lord in a foreign field are carefully tested by the board. Rigid health standards must be met. Special training includes language study. Japanese and Spanish can be learned in this

country, but to speak Kpelle or Loma, the Liberian tongues, or Telugu, the language used in our part of India, means spending time under careful tutelage right on the mission field. Often missionaries are given special training in some medical or administrative field, to increase their versatility and usefulness abroad. The desire to preach the gospel isn't enough in this day of intricate machines and delicate diplomatic relationships. Builders, teachers, doctors and agriculturalists are needed.

Missionaries usually spend a period of from three to six years overseas, depending on the climate, then return for a year's furlough. They spend this time receiving further training or visiting congregations here to report on their work.

ALTHOUGH CLOUDS DIM the future of missions, owing to the changing spirit in many parts of the world and the decline of colonialism, the present outlook for our mission enterprises is bright. Since the end of the war, missionaries have been eagerly welcomed into many areas formerly closed to them. In Japan, the myth of the "divinity" of the emperor has been exploded. In India, a new spirit of freedom from old superstitions and systems is evident. Conditions like these open men's minds to the saving message of the gospel. Mission work can advance more rapidly and more freely.

Since all the ULCA's affiliated missions now have their own framework of organization, stress is being laid on stewardship in order that the churches can at the earliest possible time stand on their own feet, no longer depending on support from America. Native workers and leaders are being trained as speedily as possible, so they can take over the administration work when necessary.

The aim of the mission program is to establish strong indigenous churches that no longer lean on their parent but do their own part in the advancement of the Kingdom of God. In some areas such churches already exist. In others, labors of devoted missionaries and increasing interest of the people are bringing closer the day when the churches can mature into full-fledged and independent bodies of believers, witnessing to their faith in Jesus Christ.

PATCHES OF LIGHT

WE WALKED THROUGH THE FOREST to one of our mission stations up the Berbice River in the British Guiana mission field. The trees were tall, and the vegetation dense. The only light that came through dense foliage of the treetops, and helped us find our way, were little patches.

Little patches—but very useful in the jungle for without them we would be lost.

We thought of our task—carrying little patches of the Gospel to others—patches that one day will bring so much into the lives of the heathen and will yield a rich harvest. —ROBERT S. BEHARRY

WAR BEGINS IN THE MINDS of men and it is in the minds of men that the foundation of peace must be laid. —CLEMENT R. ATTLEE

Building a Church in Korea

By HOWARD W. HINKELDEY

By sincerity and hard work Christians in that embattled land are reconstructing churches and winning many souls

TWO YEARS AGO Wonju was a quiet rural village surrounded by fertile rice paddies. Then overnight it became one of the bloodiest battlefields in Korea. During February of 1951 the town changed hands four times. It was here that the Chinese advance from the Yalu River was finally halted. However, not more than a dozen buildings were left standing. Three fine church buildings lay in smoldering ruin.

Slowly the people drifted back into the village. The few buildings that remained intact were occupied by the UN armies. Within two months the army engineers rebuilt the railroad from Pusan, and Wonju became a key supply base for the eastern front.

AS THE BATTLE LINE moved northward, thousands of refugees turned into the war-torn village. Some put up cardboard shacks made from C-ration cartons. Others dug caves in the hillsides. Hundreds died of cold and starvation. Almost overnight this village that housed less than 10,000, found that it was host to 75,000.

Refugee camps sprang up on the outskirts of town. Families of five and six crowded into mud huts only eight feet square. Poverty and hunger were everywhere. Old women roamed through the garbage dumps to salvage what army mess halls threw away. Children wrapped in burlap sacks begged for food at GI units.

WHAT HAPPENS to the Christian Church when such tragedy strikes? Do the people become bitter and lose their faith? Do they doubt the love and goodness of God?

The answer may be seen today in Wonju. On Nam San Hill overlooking the city stands a new $50,000 church seating 600 people. It belongs to a courageous Presbyterian congregation. Their pastor was martyred, but laymen stepped in and took his place. With the help of American units they patched up their old building and put a roof on it. Twice on Sunday and once during the week the people gathered for worship.

Laymen preached the sermons, taught the children and prayed with the sick and dying. People from the refugee camps who had never heard the gospel were invited by Christian neighbors. The congregation multiplied until the old battered building was outgrown.

I shall never forget the day Elder Lee Shin Hak came to see me in my tent-chapel.

"We are going to build a new church," he said. "It's the one thing the people need more than anything else."

I knew that most of the people had not been able to rebuild their own homes. How could they hope to build a new church? I had serious doubts about the project for several months, but Elder

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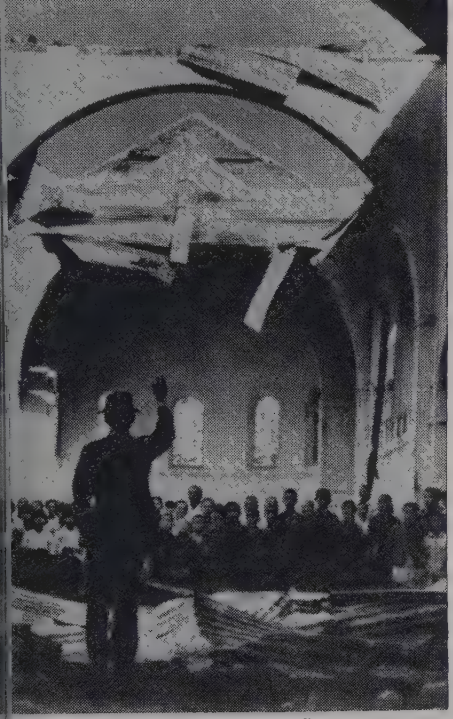
The Rev. Mr. Hinkeldey, a pastor of the Virginia Synod, has just returned from a tour of duty as a chaplain in Korea.



SERVICE IN BOMBED CHURCH
Christians carried on

ee always had a confident smile. He ever doubted for a moment.

Before each visit with me, he would o to the rear bench in my chapel, bow is head and offer a silent prayer. I new what he was praying for and God id too.

THE KOREAN CHRISTIANS raised over million won and soldiers in my chapel ervices contributed over $1,000. Sev- ral American churches sent gifts. inally we were ready to begin work.

It was difficult to get a bulldozer up n Nam San Hill but it was finally ac- omplished. After I prayed in English, lder Lee prayed in Korean. Then the ulldozer went to work.

Through the summer months the build- ıg progressed. The army engineers co- perated by helping with plans, surveys and materials. All the members of the church worked faithfully on the new building. Old grandmothers cooked food for the workmen. Little grade school children sifted sand and mixed concrete. High school boys helped with the carpentry.

Everyone in Wonju marveled at the church being built on Nam San Hill. Today it is finished and stands as one of the finest buildings in town. Its bell can be heard all over Wonju. The cross on its steeple can be seen for miles around. The members are still very poor but their souls are rich.

THERE IS something apostolic about these Korean Christians. They know that this present suffering has been allowed for a reason. They feel the hand of God working through them. They now know the futility of trusting in material things. They have lost everything of this world's possessions but they still possess the things that matter most.

Churches in Korea are progressing today in spite of the many hardships. Their zeal for home missions is remarkable. A Methodist district superintendent showed me on the map 10 new congregations begun in his small district since the war. These new converts are not "rice Christians." They are in small villages far from any UN units. In a village named Yechon a high school boy began a church that now numbers over 200.

Almost all the orphanages and other works of charity are sponsored by the churches. Most of the leaders in government, education, art and business are Christian. Many have come to recognize that the only hope for Korea's future lies in the Christian Church.

NO ONE WHO HAS served in Korea will ever forget the children. They are every-

where. If you stop your jeep in the middle of a country road, within two minutes you are surrounded by a dozen children. These boys and girls represent the future of Korea and the churches know it. They are conducting Christian kindergartens and day schools, vacation Bible schools and evening Bible classes in addition to the regular Sunday schools. At all the orphanages the children are given Christian instruction. Even in the public high schools students learn English by reading and translating Bible stories.

The church in Korea is alive today. It has faced the Communist terror for six years but has not lost faith. In Christian living and example these people put our American soldiers to shame. In service and sacrifice they put us all to shame.

KOREAN WAIFS
They are everywhere

Could it be that we have had it too easy in America? My old colonel used to say as he observed the Korean Christians, "Wouldn't it be grand if we could have a first-class persecution in America?"

CHRISTIANITY'S POSITION in the Soviet Union is not unlike that of Christianity in the Islamic countries. Like Bolshevism, early Islam was an intolerant, aggressive, and missionary creed. Like a tornado it swept the vast expanses of Asia, Africa, and Europe, preaching its creed by sword and fire. Although Islam succeeded in destroying altogether some Christian communities in Asia and Africa, most superficially Christianized and rent by divisions, it could not uproot Christianity where it was firmly established. In the end a *modus vivendi* was found, and the two religions were forced to exist side by side. Gradually, Islam began to retreat and not only lost its dynamic character but became a burden and an obstacle to the progress of nations which adopted it. It is doubtful that Bolshevism is stronger than Islam; far more likely that it is weaker.

—SERGE BOLSHAKOFF in *Russian Nonconformity* (Westminster)

THE MODERN CHURCH will not make a sufficient difference by a slight improvement in the anthems or by a little better preaching or by a little better organization of the Sunday schools. What we need is a radical change of some kind. The parable that applies to our situation is the contemporary parable of the big dose, according to which some modern wonder drugs must be given in very large amounts in order for them to make *sufficient* difference.

—ELTON TRUEBLOOD in *Your Other Vocation* (Harper)

Are Churches Good Employers?

By J. EMORY ACKERMAN

Study of Protestant economic practices reveals churches fail to live up to high standards they advocate in others

Is the Protestant church living up to economic ideals it enunciates in its official pronouncements? What is the average income of the United Lutheran pastor? How does this average compare with that of ministers in other denominations?

The economic practices of the seven largest denominations within the National Council of Christian Churches, U.S.A., were studied to see if the Protestant church was as interested in the economic side of its own policies as it was in making economic pronouncements for the working and businessmen in the secular world. A questionnaire was mailed early in 1951 to a 10 per cent random sample of local churches in these denominations. Replies were received from 1,308 churches out of 5,977.

One of the primary practices investigated was income of ministers. Income included salary, additional allowances for parsonage, utilities and travel, but did not include fees or other incidental remuneration. Average income of ministers in all seven denominations was $3,783. The average in the Lutheran Church was $3,690. Order as to average salary was:

Episcopal, $4,222
Presbyterian, $3,911
Baptist, $3,831
Christian, $3,705
United Lutheran, $3,690
Methodist, $3,690
Congregational, $3,667

Differences were not too great between the lowest and the average, but the difference was great between the top paid salary (by denomination) and the lowest paid salary. The median cash salary without parsonage was approximately the same as the median income for families in the U.S. in 1949. Lutherans' average income was not high in spite of the fact that 78.9 per cent of the pastors received over $3,000 and none received less than $2,000.

Salary of church janitors was one of the most disheartening and pathetic features in the results of this entire investigation. Full-time men in some denominations were receiving as low as $600 per year for 40 and 50 hours work per week. Others, marked full-time, received $900 and $1,080 per year. Only janitors clearly indicated on the questionnaire as working full-time were included in the tabulations.

The average salary for all of the janitors was $1,927. The figures of the ULC revealed no salary for janitors under $1,500, some between $1,500 and $2,000 but most in the $2,000-$2,500 range. Only one reported a salary above $2,500.

A different situation was revealed in regard to pension provisions for lay workers. It was discovered that not much thought was given to the protection and future security of the average lay

Dr. Ackerman, a pastor of the Nebraska Synod, is professor of philosophy and religion at Midland College.

worker in the local church. Salary and an average two weeks' vacation seemed to be the only items in which the local churches were interested.

In the seven denominations one-sixth (17.06 per cent) of the churches provided either a local church plan or the denominational pension plan for lay workers; 15.67 per cent (slightly less than one-sixth) had Social Security for lay workers and 1.25 per cent provided both Social Security and a church denominational plan. Thus, one of every three (3.96 per cent) provided for the future of their employees by *some* type of pension plan.

ANOTHER ECONOMIC practice investigated was in regard to the local church providing medical or hospitalization insurance for ministers and lay workers. The combined average of the denominations was less than one-seventh (13.23 per cent) of the local churches making such provisions for ministers. Six out of seven indicated that they made no such contributions. The inquiry as to lay workers indicated one out of 17 (6.01 per cent) making such contributions. Lutherans showed a more favorable average, one of six (16.67 per cent) providing medical contributions for its ministers. A summary of these findings for all denominations revealed only a few churches providing pensions for the future of their lay workers, and a very poor showing of churches providing hospitalization or medical insurance for their ministers. Even fewer were providing for their lay workers.

The questionnaire also dealt with the purchasing policy of local churches. It included the dealings of the local churches with organized labor at two important points of contact—in building projects and in printing church literature. Only 4.70 per cent of all local churches carried the union label on their printed literature, church bulletins, and letterheads. More than *95 per cent* of the churches did not use the union label. ULC showed almost the same figure.

WHO SERVES on our church councils? Occupational classifications of policy-forming boards of local churches were compared with corresponding figures for the population and for church membership. The make-up of church councils in all denominations revealed the percentages to be as follows: Managerial-professional, 40.79 per cent; white collar, 22.05 per cent; laborers, 20.09 per cent; housewives, 16.99 per cent; young people and students, .08 per cent.

Findings for the United Lutheran Church showed that our church councils are made up of managerial-professional, 41.05 per cent; white collar, 23.23 per cent; laborers, 34.47 per cent; housewives, 1.25 per cent.

It was interesting to note that the Lutheran church had the highest percentage of skilled and unskilled laborers on its church councils, but the lowest percentage of housewives. This means that comparatively few women serve on church councils in ULCA congregations.

THE RESEARCH was not concerned with the detailed economic operations of the churches. It aimed to find the church's conduct in selected major areas closely related to their pronouncements and ideals, such as employment policies, security for employees and purchasing policies.

It was discovered that the majority of denominations did not live up to their pronouncements on economic ideals. United Lutherans might be said to have lived up to theirs, but only to the degree that they have enunciated so few.

EMPHASIS ON FRANKFURTERS

By FRANCES SWARBRICK

When the wrappers got lost there was a big mix-up, but the ladies didn't realize they'd lost something more important

Miss Almeda Quigley was an intellectual and an agnostic, but Mrs. Meier forgave her for both and based her friendship with Almeda on other grounds. "Some people think she's queer," Mrs. Meier would say, "and she does have some strange ways, like leaving her wash out for three days while she writes books. But she's real neighborly, and my, you should taste the coffee cake she makes!"

One morning Miss Quigley came into the kitchen where Mrs. Meier was making pies, poured herself a cup of coffee from the pot that was always on the stove, and lit a cigarette. Mrs. Meier did not approve, but tolerantly gave her a saucer for an ashtray anyway.

"Well," began Miss Quigley, sitting on a stool, "tell auntie all about it. What did they do to defy the presidential authority?"

"Oh, you remembered it was Ladies' Aid last night, did you? Bless your heart! Well, we had a terrible time. Between Inez and Belle Taylor, I'm ready to resign. They make a battle of everything we do. It's this frankfurter contest that caused the trouble last night. You know the packing house has offered a prize of $400 to the church that collects the most wrappers from skinless frankfurters before Sept. 1."

Miss Quigley was laughing. "Is that your church's main business for the summer? Collecting frankfurter wrappers! That's a classic."

"Oh, it's nothing funny, Almeda! You know how we need the money. The church badly needs painting inside and if we could win a prize it would be an easy way to make money and we could still have our rummage and bazaar."

"And you don't even have to write a slogan? I'll save my wrappers for you, just to be neighborly."

"Oh, I'm afraid it's all off now. Inez was supposed to be wrapper secretary and after several hundred had been turned in to her she managed to lose them. And did we have a scene about it last night! Poor Belle has worked so hard telling all her friends to save wrappers for the church and went around collecting them, and then when Inez was asked for a report on how many we've collected she had to admit she couldn't even find them! She said she hid them in the top of a carton of vanilla extract down at the church, but what she didn't know was that it was lemon extract sent by mistake and when it was sent back all our coupons went with it!"

"What a blow," said Miss Quigley. "How many products do you handle down at your church, anyway?"

"Well, we have the vanilla and the jiffy-jell and the plastic products—chime baby rattles, coasters, and picnic plates, you know. Then there's the kitchen equipment—we're trying to get more silverware for the church with those coupons. We're so short when we have

our big suppers and bazaars. By the way, you must come to the bazaar next—"

"What do you women do for those bazaars, anyhow? Never mind, I've heard you talk about it often enough. You spend the day before fixing up the church, the day of the bazaar cooking all day, then you go and buy the stuff yourself, and spend the next day cleaning up."

"Yes, that's right," Mrs. Meier mused, "and it's always the same people who do it, while the rest sit back in the pews and toss quarters in the offering plate because they think the women raise all the money the church needs."

"Frankfurter wrappers for the Lord!" continued Miss Quigley. "You Christians are really in earnest about your work! What do you exist for, anyway? I thought you had something valuable to offer people, a message or something, but it turns out to be just cake and ice cream and wornout clothes."

"But we do have something to offer!" Mrs. Meier was not offended as she was accustomed to Miss Quigley's strong opinions.

"Well," pursued Miss Quigley as she sipped her coffee, "you're so busy competing with Main Street you forget to offer it. I bet you think that's your preacher's job. He can spread the gospel while you peddle vanilla extract."

"But Almeda, we have to do that to keep the church going! How would you support a church if people wouldn't give?"

"I'D GO OUT and convert a few people. I'd do what you did to me when you were having your Lenten services—drag them to church, charm them with your charm, melt them with your interest, make them think you've really got something, annoy them till they agree to come to get rid of you. Most people think they need the church for some reason, so it shouldn't be hard. If you spent the time you put into pie suppers compelling the lost souls to come in, you'd raise a lot more money by offerings than by pie at 15 cents a cut.

"Take me, for example. If I came to your church I'd expect to give something, wouldn't I? And I wouldn't make it trivial—that is, if I believed your church was really important business. I liked what I heard when I went to that service of yours. If I really believed, I'd give something for it, and it wouldn't be soap coupons.

"But then I look at your bulletin and see that the Wilting Workers are holding their sauerkraut supper Thursday night to reduce the debt. How do you suppose that impresses me? I think this thing can't amount to much if it means so little to the members that they have to finance it that way. I like your worship service. It makes me think maybe you've got something. But the kitchen crew breaks the spell! I wouldn't join a church to spend my time slinging hash."

"OUR PASTOR ought to hear you, Almeda. He doesn't like this commercialism either. But the ladies just won't listen. They say they've been doing this for years and he can't come in here and tell them how to run their church."

"I'd just throw the money changers out of the temple if I were in his place."

"Oh, he couldn't do it in this church. It would split the church wide open!"

"You church people! You're too afraid! Always afraid of causing trouble. You'll never change the world that way. But then, I think you've stopped trying to. That's why I stick to my philosophers.

"No frankfurter wrappers for me!"

George and The Spirit

By RUBY LORNELL

Nobody could have expected the little old lady to pray at the bus stop, or anticipated the change it made

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (JOHN 3:8)

GEORGE AND MARTHA and the three kids always sat near the back of the church. George saw to that. Once, about a year ago, Martha had suggested timidly that they should sit closer to the front . . . maybe the boys wouldn't squirm so much if they thought the preacher could see them. But George said no, he liked the back, and that was the end of the matter.

Maybe, he thought, some day he'd tell her why he wanted to sit near the back, where he could watch the people come in. He had never been able to tell Martha about that crazy, wonderful day two years ago. But they'd grown a lot closer to each other these two years. It didn't seem quite so impossible now.

George wasn't one to talk much about his thoughts. On politics, or prices, or ball players, he could hold his own. But when it came to talking about what went on inside of him, it seemed sort of indecent.

The words George used regularly didn't quite fit in with what he felt about that day. It would be like wrapping up something soft and pretty and precious in dirty brown wrapping paper. It'd be hard to tell Martha what had made him come home that Saturday at noontime—they only worked half-days at the plant on Saturdays—and say offhandedly "Can you git my blue suit pressed up, Martha? Thought we'd go to church tomorrow."

Just like that. Just like Martha hadn't heckled him for 10 years to go to church, and then had finally quit because it wasn't any use.

MARTHA HAD STARED at him as if he'd suddenly gone crazy . . . as if he'd said "Let's take the kids for a trip to the moon tomorrow."

He'd growled something sarcastic about a man not being able to ask his wife a little favor like pressing his suit without having her stare at him like he was nuts. It had seemed hopeless then to try to tell Martha about it—he wasn't even sure himself what had happened. But now—well, maybe some day he'd tell her.

THERE WAS A COLD DRAFT from the church door, the way it is when the door has to be open long enough to let in a lot of people. George could hear the rustle of the Sunday-best dresses of the old ladies. They always came in at just five minutes before 11, and they always rustled like that.

George turned his head so he could see them better. Thirteen of them. There were always just 13. Well, no, there used to be 14. Then the heavy lady with the cane quit coming. Maybe she'd died. He was glad there weren't any more, be-

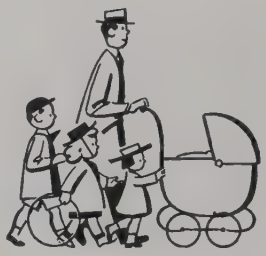
cause his shirt button hit his Adam's apple when he turned like that and made the stiff collar feel even worse. But he wanted to be sure not to miss her.

Miss Adams always marched in at the head, like a drum-major leading his company. Then came the 12 old ladies, in clusters of two and three, peering around for empty pews—quite unnecessarily, because Miss Adams always marched them up to the second and third pews from the front. Eleven of the ladies were dressed very properly in black, with maybe a bit of white lace, or a ruffle at the neck, or a gold pin. And at the end—she was always at the end—was the tiny, white-haired woman in gray, with a heavy red shawl over her shoulders.

Something about her always made George think of a little gray bird. Not a sparrow, but maybe a saucy wren. She walked on the side near George, and just as she passed his pew, she grinned at him and winked broadly. George winked back. Then he eased the tight collar, and settled himself for the service.

TODAY IT WAS hard to think about what the preacher was saying. Sometimes it was like that. At first, he hadn't been able to make head or tail out of it. But after going every Sunday for a few months, it made more sense. Martha always explained to the kids at dinner what the preacher had talked about. George pretended he was listening to the ball scores on the radio, but sometimes he wouldn't have been able to tell, if anybody had asked, if the Indians or the White Sox had won. But he'd know, if anybody had asked, that when Jesus was telling that Nicodemus fellow about the wind blowing where it pleased, He was trying to tell him that God talks to people in whatever way He pleases. Sometimes those ways weren't the ways folks would expect Him to get at people at all.

But today he just couldn't get his mind to settle on what the preacher was saying. Maybe it was because he couldn't get out of his mind what Billy had said yesterday, when they were on the bus coming home from the zoo. He'd said, "Maybe next time, Dad, we could take Eddie Meyer with us."



"You mean Mac Meyer's kid?" George had asked.

"Yeah. You know his dad don't . . . well, what I mean is, y'know how he always plays pool on Saturdays and Eddie don't get much chance to . . . well, what I mean is, he's gotta have somethin' to do so he kinda gets in with the wrong gang, but he's a good egg and . . . well, dad, y'know a lot of kids' dads don't do stuff with 'em, like you do with us now . . ."

"Sure, we can take Eddie along sometime." George had been so proud he'd felt like busting. He hadn't told Martha about that, either, but maybe some day he would . . .

It was so hard to get his mind on what the preacher was saying today, that he let his thoughts wander, to that day two years ago—a cold, blustery day like this one . . .

GEORGE STOOD WAITING for the bus, his right hand playing with the 60 nickles in his pocket. Three bucks! He'd played the machine once with the change left

from his hamburger and coffee and he'd made three bucks! Net profit, $2.95. Not bad. His luck was changing—that's what it was.

All these years he'd never had a break, but from now on it would be different. The thing to do was to get it on a horse fast, before Lady Luck changed her mind. That's how it had been with Mac Meyer. He and Mac always played pool together at the corner on Saturday afternoons, and drank beer and played cards in the evenings. Mac hadn't had any breaks, either. Then one day he'd hit the jackpot, and the next week his horse had come in and he'd settled for a cool hundred. Mac had said you could feel it in your bones when luck was changing.

He'd take the bus and give the three bucks to Nick. Most likely by next week he'd have a hundred. Maybe when he came home with that hundred bucks, Martha'd quit hecklin' him about swearing, and not going to church, and never paying attention to the kids. Maybe she'd see then there was a better way of living than just working all the time. When she saw that hundred bucks, she'd change her mind. Of course Martha was stubborn, but—well, maybe he wouldn't tell her about the hundred . . .

"I—I BEG YOUR PARDON, sir." George turned impatiently to the voice that interrupted his thoughts. It belonged to a tiny, white-haired woman dressed in gray, with a heavy red shawl over her shoulders.

"I was wondering . . . I mean, could you tell me how far it is to Miss Adams' Home for Ladies?"

"No, I don't know Miss Adams."

"Oh, no, of course not," she chirped. "You wouldn't know Miss Adams. I didn't mean did you know her . . . I only meant did you know how far away her Home for Ladies is? Of course I wouldn't expect you'd know Miss Adams . . ."

"That ain't the place on 113th and Fourth, is it? I live up that way . . ."

"Yes, that's the place! 113th and Fourth, just a block from the church, you know, and that makes it real nice because we can go every Sunday, even when it's raining. I'm not lost, you know, really I'm not. Sometimes Miss Adams doesn't want us to go out alone because she's afraid we'll get lost, but of course that's just a little foolish. Oh, no, indeed, sir, I am *not* lost. It's only that I was wondering how far that would be from here . . ."

"Well, lady, you're at Fifty-third now. That's about 60 blocks up, and a block over from the bus stop . . ."

"Oh, yes, I know how to get there by bus. I am *not* lost. I know perfectly well how to get there. It's only . . . well, it's only that I was wondering if it might be a nice walk . . . ?"

"You crazy, lady? Walkin' 60 blocks."

GEORGE STARED AT HER. Maybe the woman wasn't quite right. That must be it. Old age—senile, they called it. Still, she didn't look blank. Her gray eyes sparkled, and there was something almost like a smile on her lips.

"What's the matter with the bus? Why don't you take the bus? I'll see you get on the right one if that's . . ."

"Oh, no, that's not worrying me. I know perfectly well which bus to take. I am *not* lost, you know. And I like the bus. Yes, I really do like the bus. I

like to sit and look at the people and try to think of how they look to God, seeing inside of everybody the way He does. I like to think of how He's trying to help that poor mother with the three children wiggling all over, or what pleasant little surprise He has in mind for that poor lonely old man. Oh, yes, I like the bus. It's only that . . . well, you see . . . I mean the crochet thread had gone up to 18 cents, and it only used to be 13 . . . Of course if I had known, I could have borrowed five cents from Mrs. Norberg until the first of the month, when I always get $5 from my son. She's very kind, Mrs. Norberg is . . . but I didn't know . . . and Miss Adams does get *so* provoked at us when we do irresponsible things like this, putting her to no end of trouble . . . so I only thought . . ."

"Well, whyn't you say what you wanted?"

"Why, you're right! How stupid of me not to think of it."

SHE CLOSED HER EYES, and her lips moved silently. George thought he must be having some kind of a dream. He felt like walking off, but you couldn't just walk off and leave your bus stop just because some little old lady decided to say her prayers there in the middle of the day. He fumbled with the nickels in his pocket.

"Now I feel ever so much better." She opened her eyes and beamed at him. "I don't know why I didn't think of it before. It just seemed, I guess, like a nickel was such a puny little thing to bother Him about. But you knew He'd want me to tell Him, didn't you?"

"Look, lady," George took the fistful of nickels from his pocket. "I got these today on sort of an extra bonus . . . something I wasn't counting on, see? Here, open up that pocketbook and I'll dump 'em in. You'd do me a real favor by takin' 'em . . ."

"Oh, I can't tell you . . . so many of them! Oh, really, it's just like coming from heaven . . . and I won't even have to tell Miss Adams how I went out without enough money to get back home, will I? I just can't tell you how good you are. Why, if you live up by Miss Adams' house I must see you in church on Sundays, and I've never even noticed. But I will tomorrow . . . Oh, I certainly will know you, even when you're all dressed up . . ."

"Better get that bus, lady. They don't wait."

GEORGE HAD WAITED for the next bus, thinking about the loneliness of a gray day, the loneliness of growing away from your wife, not knowing your kids very well . . . not knowing . . . God . . . at all. Even thinking about it made him feel funny, and he looked around to see if anybody had noticed. The bus went past Nick's place, but George didn't stop. He was still thinking.

THE CONGREGATION was standing for the long prayer at the end now. Maybe tonight, after the kids were in bed, he'd try to tell Martha about it. And next Saturday they could make one of the bird-feeding trays like the picture in the paper. Eddie'd enjoy working on that, and it wouldn't cost much.

FIVE MAKE A FAMILY

ALWAYS PRETENDING

"WHAT'S THIS ONE, Daddy?" asked Pete picking up one of the bits of embroidered cloth from the dining room table.

"That's the badge for scholarship. Now, put it down where you found it. I'm trying to get these badges and awards sorted out into the right piles." He turned back to his papers. "More red tape than the OPA."

"Or the post office?" I suggested from my seat under the big lamp in the living room where I was lengthening a dress for Susie.

"That's entirely different," Dan grinned.

"Sh!" hissed Susie. "Not so much talking when my baby's going to sleep." She looked anxiously into the doll coach and smoothed the blanket over the still form.

"If your baby can't go to sleep where we are talking, take her upstairs to your room. Karen's doing her homework, so she's nice and quiet."

"Huh!" snorted Pete. "She's doing her multiplication and division flash cards and she's saying them out loud."

"Well, Susie can close Karen's door, then. At any rate the whole family can't keep still so my grandchild over there can sleep."

I SMILED TO TAKE the sting out of my words, but I was more than a little fed up with this new phase of Susie's. She's taking motherhood very seriously—bathes her doll and puts her out for a nap before school, brings her in and feeds her at lunch time. Later in the afternoon there must be walks and toilet training and speech lessons. For the last few days the family schedule has revolved around the "baby" almost as much as though she were human. Claire Mawson thinks it's "just too cute for words" and perhaps if my children were a little older, I'd think so too.

"Come on, sweetheart," she crooned. "Let's go 'way from all these noisy people."

She seized the coach handle and began banging the pram up the stairs. "Give her a hand, Pete," I urged, "before she knocks the house to pieces."

Pete dashed off. He lifted the front of the coach just enough to keep it from sliding back against the riser each time. I could see he was picturing himself as a Boy Scout to the rescue.

"His good turn daily," I murmured.

"Poor kid," Dan agreed. "Can't even be a cub till next year and he already knows all he can worm out of me about the scout ranks and badges. Seems too bad to see him straining so hard to catch up with something that's still years ahead of him. Maybe it's my fault for giving so much time to it myself."

"THAT MAY be one reason he's so interested, but reaching for the next level is part of growth, isn't it? Susie's just dying to be a mother."

"Oh, I don't think there's anything unusual in that. That's just normal pretending at her age, isn't it?"

"Partly. But it's partly that some of Karen's friends are going through the

same stage and she wants to be older like them."

"Then how come Karen isn't playing dolls?"

"Because Marilyn Mawson doesn't. Marilyn is bowed down with homework because of the two changes of schools this year. She was talking about it the evening she got me to help with her sewing. So Karen goes to her desk just like Marilyn, and when she's through the homework she has, she manufactures some more—like this flash card business. Karen doesn't need drill in arithmetic. She's pretending."

"Well, thank goodness she's picked that particular model!"

"Yes, she could so easily find someone quite different to imitate!"

"They don't seem to bother much with the radio, do they?"

"Oh, they usually listen to a couple of programs toward the end of the afternoon. But since we clamped down on the number of programs they can hear, they've been finding more creative things to do. And then the social pressure has been taken off radio a good deal."

"Social pressure?"

"Karen told me one day last year she didn't care so much about the radio herself. She just felt so silly when the others at school were all talking about it and she didn't know what they meant. Now the ones who do all the talking have TV."

"I suppose we'll have to come around to it. The programs are getting better all the time. But blessed if I know where the money is coming from." He sounded worried.

PETE CAME bounding down the stairs. "Mother and child doing well," he announced. I was glad I didn't have to look at Dan. I stuck my finger and sucked it for a moment.

"Be careful!" Dan's helper was back on the job. That was easy to see.

"But what is this one in the case? I never saw one like that before."

"I guess you didn't. There was no *Pro Deo et Patria* award earned in our troop last year. This year there is one and next year I expect there will be several."

"What did you say it was?"

"*Pro Deo et Patria.* That's Latin for 'For God and Country.' "

"It's pretty. How do you get it?"

"First you have to be a first-class scout. No tenderfoot. No second-class. As a matter of fact, though, very few fellows earn it before they are star scouts or better. They have to learn quite a few prayers and things. Then they have to give 150 hours of service to the church. And that's a lot of hours."

"That's more than a day, isn't it?"

"Lots more. They arrange chairs, care for hymnbooks, serve as officers of youth groups, sing in the choir, do any of the things the pastor needs help on. He writes their hours in a little book. And finally they do some sort of project of their own, like building something we need or arranging a display of some sort, and they take a picture of it to send to headquarters."

"SOUNDS HARD," remarked Karen who had come downstairs while he talked.

"It is. That's why we don't have many. And when we do, the pastor makes the presentation himself and we roll out the golden carpet for the lad."

"Really?"

"Well, you come to Vespers the night the troop comes and you'll see."

Karen leaned confidentially over my shoulder. "Daddy's always pretending, isn't he?"

Personal Problem Clinic

Marriage mix-up

QUESTION: For four years I have been married to a man who is 11 years older than I. We have had a rough time almost from the beginning of our common life. I gave up my church where I had been a member for many years and joined his. He was at first active in the church, and I became active too. I have visited his friends and have given in on practically all points, even in housekeeping and cooking. In a grudging way he gives me a small amount each week for groceries and spending money. He argues every time I want to use the car, in spite of the fact that we live miles from any public transportation.

A year ago he had a nervous breakdown, and he blames me for it. He has been married and divorced twice. I too am divorced. Anything he doesn't blame me for he puts on his former wives. He says he wants to be free again.

In desperation I ask, "What is the solution?" I could help out financially if Dory would move to town, for I was a good stenographer. But he insists upon staying here in the cotton country. He drives himself hard all the time and he wants me to do the same. He has very high blood pressure. Perhaps his pushing himself has caused it, or is it the other way around? At any rate, I am stymied.

REPLY: To deal with such a complicated problem by mail or the printed page is impossible, as with many other troubles. You need the services of a competent marriage counselor on the ground, unless with the help of your pastor you can work it out. Here are a few suggestions:

1) Explain this whole situation to your pastor, withholding nothing, and ask for his help. He may be able to put both of you on the right track.

2) Search yourself for any attitudes or habits of an unchristian type which may be contributing to the trouble, and try to get rid of them. A Christian spirit in approaching a problem is essential.

3) With the approval of the pastor, have several good people whom your husband respects talk the issues over with him.

4) Avoid doing anything which may annoy your husband, and go the limit in being affable. Do as much as possible to encourage and cheer him.

5) These methods may relieve the unpleasant situation, or, at least help prepare the way for further moves. Names of several advisers have been sent to you by mail.

Growing up

QUESTION: My little boy is now six, and he is soon to start to school. He has meant so much to me, has been so close to me, and continues to depend on my help that I dread to see him go off to school. It looks like a tragedy. It seems that I shall be losing him forever, that things will never again be the same. Is there anything that will help me give him up more easily?

REPLY: You should remember that in years gone by you were the occasion of a series of such crises and trials for your parents. You now know how necessary they were. These advances are essential for every developing individual.

Every child has to pass from a condition of dependence to more and more independence, through a number of transitions. Otherwise a child would soon fall behind his years and companions instead of moving forward with them. The child is generally eager to go ahead, and every parent must try to see his advances in the light of the future. You are not losing; you are retaining and gaining him as an increasingly mature person, whom you will appreciate more and more.

Your task is not to hinder the child but to help him on to maturity through a dozen further crises during the next 15 years.

—EARL S. RUDISILL

17th-Century Christians

The Wars of Truth. By Herschel Baker. Harvard University Press. 390 pages. $6.

The author of this work is associate professor of English at Harvard. He has published several other books. One, titled, *The Dignity of Man*, is closely related to this one.

In the earlier book the author traces the long development of general religious thinking in Western society down to the close of the Renaissance. For this textbook the sub-title is "The Decay of Christian Humanism in the Early Seventeenth Century." The writer investigates and describes "the traditional and the emerging concepts of 'truth,'" and their values for the modern world, in the complicated and controversial thinking in England in the age of Milton. It includes numerous references to and analyses or summaries of important writings in the period under review. An extensive bibliography is added.

The Puritan age was filled with great events which gave rise to many conflicts of thought and ideals in politics, religion, and philosophy. Men were disappointed with various human efforts to provide a better life. The Christian philosophy came under close scrutiny. The Authorized Version of the Bible began to influence life and thought. Puritanism expanded and challenged the divine right of kings. Civil war ensued and the outcome contributed to the birth of more democratic ideals and principles. All of this stimulated and affected the thinking of many great minds to interpret and guide the history of the age.

This thorough investigation shows, in part, the progress of the race in the struggle for religious and civil freedom, and throws light on the way ahead. There are many lessons, warnings, and guideposts for those interested in genuine progress.

The book is a highly specialized study in the general field of Christian thought. It is scholarly in method and content, but clear and attractive in form and style.

Hickory, N. C. M. L. Stirewalt, Jr.

Human Jesus

A Personal Jesus. By Upton Sinclair. Evans Publishing Co. 228 pages. $3.50.

The purpose of the author is to introduce Jesus to millions of Americans who do not know him and to delineate a great personality who can live on in men's minds and hearts. Coming from the pen of a novelist and social crusader who "left the church at 16 but never left Jesus," we have a challenging and controversial portrait.

Sincere and fearless student though he be, the author comes up with a picture smeared with the old heresy of making Scripture say what one wants it to say. This is the very charge Sinclair brings against the church and those who love Jesus as Master and adore him as Christ. Much is made of the fact that the gospels were not written for years after Jesus' death so "wisdom after the event" was written into the record. Likewise interpolations were injected to create the supernatural elements in the gospels as we have them now.

For example, the author thinks that Jesus was born in Nazareth. "The statement that he was born in Bethlehem I take to be a legend, created in order to fit him into an old prophecy that the Messiah would come from there" (Micah 5:2). Again, he prejudices his readers when, beginning to treat the post-Calvary period, he says, "We are preparing to watch the development of a legend."

Upton Sinclair is not flippant or contemptuous. He confesses his love for Jesus and senses Jesus' influence in life today but that is all. That Jesus is the eternal Logos or Redeemer of the world are the accretions of tradition.

There is no place for the supernatural, holy mysteries, paradoxical truth. It is only

he man Jesus we see in this book—strong, ood, heroic. The Christ of Calvary is ssigned to legend and superstition.

Chicago, Ill. K. BRUNO NEUMANN

Devotional Reading

Jesus Christ and His Cross. By F. W. Dillione. Westminster. 143 pages. $2.50.

This book by the canon and chancellor f Liverpool Cathedral isn't a book of enten sermons, although it can provide ich material and stimulation for some sigificant ones. It is intended primarily for evotional reading, providing material rawn from the author's years of study in he fields of biblical and historical theology.

The cross in human life and the cross in he experience of God must be brought nto a meaningful relationship. So this ook takes the great titles and descriptions hich the New Testament applies to Jesus —The Saviour-Hero, The Shepherd of the heep, The Son . . . Not Spared, The Sin tearer, The High Priest, The Servant of the ord.

The author doesn't get out of touch with he Bible or great Christian doctrines at any oint, yet the book is studded with refernces, illustrations and quotations from nany modern authors. There is a devotional onnection between the themes of the chapers and the propers for the Sundays of ent.

REGINALD E. DOZER

Washington, Pa.

Book Brevities

Are These Our Doctors? By Evelyn Barkins. rederick Fell. 192 pages. $2.50.

Better understanding between doctors and heir patients is Mrs. Barkins' aim in writing his book. A doctor's wife—and herself a awyer—she has had ample opportunity to bserve the relationships between medical nen and their patients. She pulls no punches n pointing out what she believes to be the rrors on both sides.

Excessive fees of specialists and the assembly-line professionalism of some doctors et thoroughly lambasted. So also do paients who diagnose their own ills or demand that doctors use some new "wonder drug" that has not been properly tested but has been prematurely publicized.

Mrs. Barkins has given a frank appraisal of doctors and their patients. And practically all of us are one or the other.

A. P. S.

Wellsprings of Democracy. By John M. Brewer. Philosophical Library. 232 pages. $4.50.

For all who have responsibility for leadership of groups this is a good guide to the principles of people working together in local societies.

Although the groups may accomplish much in practical projects, they accomplish still more in helping people to learn to work together and live together, the author makes clear. The book also contains many suggestions on how to organize and conduct groups in the churches and elsewhere.

The Dams Can Break. By Emeline Fate Christian. Storm Publishers. 216 pages. $3.

The story concerns six people, each entangled in some crisis, who by various means arrive at a Spiritualist resort hotel. There the various crises are speedily resolved by their new-found faith in the benevolent presence of the spirits of the departed. This can cure headaches, convulsions, gangrenous wounds, nervous breakdowns, and even a journalist's cynicism—according to the story. Authentic detail of the working of Spiritualist mediums which might lend some value to the book is almost completely absent.

A. P. S.

Men as Trees Walking. By Margaret T. Applegarth. Harper. 282 pages. $3.

In this collection of more than 80 short stories, sketches and anecdotes, Miss Applegarth gives fascinating glimpses of the way God works in a troubled world. Planned as inspirational source material for clergy, teachers and spiritual leaders, it is nevertheless an intriguing book for personal reading —one to pick up in spare moments and to absorb in small doses.

The stories are all new and true. Each has its moral, its particular spiritual uplift, its application to life. And each is well chosen and expertly told, for Miss Applegarth is a gifted story-teller.

OVERSEAS

HONG KONG.—CHIN LING UNITED Theological Seminary in Nanking appears likely to become the one central institution for the whole church in China, and is being viewed by its proponents as the vital force which may keep the Christian church alive in this country. Opened on Nov. 1 at an inaugural service which brought forth displays of China's five-starred flag and red Communist banners, surrounding a reproduction of Picasso's "Dove of Peace," the new seminary was dedicated to several specific aims, among them "suppression of individualism and personal freedom" and guarding against "the intrigues of imperialism."

The seminary president, the Rev. Wan Fu Lin, has announced that "the government and the Communist Party have no idea of destroying the church," that the church has nothing to fear so long as it is "correct," "productive," "avoids a mournful atmosphere," and "does not separate itself from the masses"—and that if it fails in these things, then its extermination will be its own fault, "for society and the masses will have no use for it."

THE LIBRARY of the new seminary is said to have 15,000 Chinese volumes and 10,000 volumes in English. Having read of the continuous examination and destruction of books in China, one wonders what the volumes of this library deal with!

In a recent issue of *Tien Feng* a letter from a reader was published, vigorously applauding the establishment of Chin Ling Seminary. This correspondent vouchsafes the information that he formerly attended a Lutheran Bible School "controlled by the American imperialistic element," where he "suffered exceedingly" in being exposed to the teaching of "superstition, corruption and feudalistic enslavement."

Meanwhile, Communist theologians seem to be finding many errors in the Bible—wrong translations and misinterpretations. One critic who insists that the New Testament must be corrected for the "new times," is attacking in particular the passage in James 4:11, where the Chinese translation carries the admonition that brothers in Christ should not criticize one another. Criticism and judgment are important tenets in the Communist ideology, and therefore this passage offends the Reds.

DESPITE THESE THINGS—the vicious attacks on America and on the Christian religion as we know it—there is a *living* church in China. We get glimpses of it, and hear of the tribulations of some of its congregations. Evidently they are like the "silent in the land." The outstanding exception appears to be Wang Ming Tao's congregation in Peking. His work goes on, and his *Spiritual Food* quarterly, still filled with the message of the Word as it has been for the past 25 years, continues to be circulated. He writes that his health is good, and that his days are filled with work.

"The Lord has continued to oversee and bless all of our work," Wang Ming Tao says, "and those who thirst for the Word of God continue to come to Christians' meeting-place every week in great numbers."

THOMAS LEE

The Rev. Thomas I. Lee is a pastor of the Evangelical Lutheran Church who has served for many years as a missionary to China. His monthly newsletter from which this article is adapted is widely circulated.

'ENNSYLVANIA:

$150,000 Trinity Church Dedicated in Manoa

PHILADELPHIA—One of the city's most attractive churches, designed by Lutheran Architect T. Norman Mansell and built by Trinity Church, Manoa, was dedicated in the Delaware County suburb recently.

The new church, reports Pastor Fredrick L. Fritsch, is the result of "seven years of planning and working. The congregation, which has more than tripled in membership in the past 11 years, now numbers over 650." Since the dedication of the new building, attendance has increased 25 per cent and three Sunday worship services are currently being held.

Throughout the years, Trinity has consistently met its ULCA and synodical apportionment and Lutheran World Action quotas. For the past five years, all income has been on a "scriptural basis," no profit-making plans of money-raising have been conducted by any parish organization. There are 15 auxiliaries.

The building, which cost $150,000 is located on one of the busiest traffic arteries leading into Philadelphia from the west. The beauty of the structure, reports the pastor, has aroused widespread comment from builders, architects and churchmen.

A DOUBLED seating capacity, new organ, and increased educational facilities were some of the goals in sight as St. Paul's Church, Glenside, broke ground Jan. 4 for a $165,000 addition to its main church building.

The present building will be widened, lengthened and transepts added. Space will thus be provided for the above improvements plus a pastor's study and work sacristy. Also added will be a mothers' and choir robing room, completely new plumbing and heating facilities, and a new Sunday school basement auditorium.

Construction should take about 40 weeks, during which time services are being held in a public building—the War Memorial Building—in Glenside.

The additional facilities have been made necessary by the growth of the congregation

PA., PHILADELPHIA . . .

to 800 confirmed members and the increasing size of the Sunday school program. The communicant membership increased over 100 in 1952.

The Rev. Alvin H. Butz, Jr., has been pastor of St. Paul's since November 1951.

OVER 2,000 TELEPHONE CALLS have been made by a team of workers from St. John's Church, Melrose Park, to contact newcomers in that growing suburban area. Pastor Kenneth Otten reports that 75 prospects for church membership and about as many new Sunday school scholars have been turned up through this effort.

The "telephone salesmen" have reported that their inquiries have been well-received with few exceptions. Jewish families have often been especially grateful for the interest and kind invitation extended to them.

PHILADELPHIA CONFERENCE will hold its 1953 Industrial Relations Institute Jan. 12 to Feb. 16. Sponsor: the Committee on Social Action. Instructors include lawyers, CIO and AFL representatives, businessmen. ULCA speakers are the Rev. Albert W. Shumaker, pastor of Redemption Church; Dr. H. Torrey Walker, secretary of the Board of Publication; and Dr. Gustave W. Weber, pastor of St. James' Church, Pottstown. R. T. S.

DEDICATED. Members of Seventh Street Church, Lebanon, Pa., dedicated this new chancel Dec. 28 when the Rev. George E. Whetstone, assistant to the president of Central Pennsylvania Synod, and the Rev. Charles Chamberlin, of Palm United Church, Palmyra, Pa., and a son of the congregation, preached. Dr. E. Allan Chamberlin, pastor since 1931, directed two weeks of dedicatory services

CALIFORNIA:

Convo Slated Feb. 3-5; Coast College Discussed

LOS ANGELES—Southern California pastors are being treated to an excellent Ministers' Convocation at the USC School of Religion in Los Angeles Feb. 3-5. The convocation is sponsored by the School of Religion and Southern California Council of Churches. The convocation has added interest because Dr. Conrad Bergendoff, president of Augustana College, is speaking on the subject "The Church and Revolution." The theme of the convocation is "Our Ministry in a Time of Change." Other leaders include Dr. Walter Van Kirk and Dr. Georgia Harkness. The chairman of the convocation committee is the Rev. C. W. Segerhammar of Los Angeles, Augustana pastor.

THE MEETING of the American Association of Colleges brought many Lutheran educational leaders to Los Angeles recently. The 39th annual convention of the National Educational Conference was held at Angelica Lutheran Church in Los Angeles. Un-

ALIFORNIA . . .

er the theme of "New Horizons in Lutheran igher Education" outstanding addresses ere given by Dr. Edgar Carlson, Gustavus dolphus College; Dr. O. P. Kretzmann, alparaiso University; Dr. Karl Mattson, ugustana Seminary; and Dr. Charles oelsch, Pacific Seminary. Of chief interest California Lutherans was the session on utheran Higher Education for California. here has been much interest in a college perated by Lutherans in California. None nied the need for a Lutheran college in merica's fastest-growing area but the probms connected with the beginning of a colge today somewhat sobered the enthusiasm California leaders.

HOLY TRINITY CHURCH, Inglewood, rently was selected to have its service telesed. The chief service was televised cometely over Station KTTV, sponsored by a cal mortuary to an audience reputed to be ar one million viewers. This was one of e weekly series of Great Churches of the olden West. This church recently dedated a set of cathedral chimes.

THE CALIFORNIA Lutheran Hospital Soety recently broke ground for a one-milon-dollar addition to the Santa Monica ospital. The Hospital Society which operes three hospitals in Southern California ntributed $600,000 to the new wing and e balance was raised through public subription. The new wing will provide seven oms for surgery and space for 85 addiinal beds.

PASTORS of the Southern Conference will ld a Pre-Lenten Retreat this year at rest Home, a denominational Christian mp in the San Bernardino Mountains, b. 17-18. The Rev. Carl W. Segerhamar, president of the California District of e Augustana Church, is to be the leader. ne Rev. Carl V. Tambert, president of the nference, is arranging the program.

THE REV. H. C. LINDSAY, pastor of Grace urch, Phoenix, Ariz., is confined to the rsonage with a heart illness. The Rev. vin Bell is helping in the services at Grace urch.

HOWARD LOGAN

URCHINS

story of the week

THE ALLENTOWN (Pa.) "CALL" reported it was the coldest morning of the winter, so people scurrying into downtown office buildings weren't stopping to pass the time of day. Hardly anyone noticed the trio of street urchins tugging and straining at a huge corrugated box much too big for their small backs.

By taking turns (two lugging while the third rested) they had struggled laboriously up Eighth Street from the Salvation Army headquarters. Huffing like tiny puffabillies, their breath condensing in the crisp air, they decided to "stop and rest a moment."

"Watch it!" remonstrated the 10-year-old to his five-year-old partner, "You wanna drop our new clothes?" The nine-year-old leaning wearily against the parking meter didn't have breath to comment.

Suddenly, the oldest discovered they had stopped in front of St. Paul's Church. A silent glance passed between them . . .

"Better see if the church door's open," advised the smallest.

It was!

Carefully, the box was deposited on the floor just inside the door. Doffing their dirty woolen caps, the three made their way quietly towards the chancel. At the rail, all three knelt and from the lips of the 10-year-old a low "thank You" tumbled into the silent nave.

Coincidentally, St. Paul's parish secretary arrived for work. With some difficulty she concealed her amazement.

At her questioning, the smudged faces wrinkled in smiles. Unashamedly, they told her "yes, we said 'thank you' to the Salvation Army for our new clothes, but we wanted to say 'thank you' to Him, too!"

THE THREE are now regular attenders at St. Paul's Sunday school—where they had found the door of the church "open."

—DICK SUTCLIFFE

NEW MISSION. Over 100 persons attended the organization service in North St. Paul, Minn., recently when Our Redeemer Church became the newest mission of the Northwest Synod. Since first service last March, interest and enthusiasm have been high, reports Pastor-Organizer Rodney Hansen who was assisted in organization by Dr. A. M. Knudsen of the Board of American Missions; Dr. L. V. Downing of synod's executive committee. First two Sundays' offerings totaled $700.

MICHIGAN:

Councilmen Attend Detroit Briefing

DETROIT—A Councilmen's Conference, sponsored by ULC Pastors' Association of Greater Detroit, was held at Messiah Church here Jan. 25. Program features were a pastor-layman panel discussion of "The Calling and Work of the Church Councilman," an address on "The Councilman's Responsibilities," followed by a discussion of "Contemporary Problems and Ideas." Messiah's Pastor Ivan O. Miller and his councilmen were hosts. It was a highly profitable conference for all, especially for recently elected first termers.

SYNOD'S YOUNGEST congregation, St. Timothy, Oak Park, dedicated its new church Jan. 11-16 with four services and a fellowship supper. Worshiping in Burton School, Huntington Woods, until the time of dedication, this congregation gives promise of rapid development.

NLC PASTORS of the Detroit area met Jan. 19 in Hope Church. Special speaker at the meeting was the Rev. John L. Yost of the ULCA's Foreign Mission Board.

THE 14TH ANNUAL Michigan Pastors' Conference was held Jan. 19-21 in UM's Rackham Building in Ann Arbor. Principal lectures and messages were given by Dr. Allen G. Wehrli, professor of Bible, Eden Seminary (Ev. and Ref.), St. Louis, Mo.; Dr. Duncan Littlefair, Fountain St. Church, Grand Rapids; Dr. Preston W. Slosson, professor of history, U. of M.; Dr. Gerald

NEW MISSION. Among the 120 baptized members who organized St. Andrew's Church, St. Petersburg, Fla., recently were 48 members transferring from Trinity Church, same community. Participating in organization ceremonies were: Mission-Organizer Francis Fesperman, who has accepted call to congregation; Florida Synod President Royall A. Yount and Dr. A. M. Knudsen of the Board of American Missions

MICHIGAN . . .

Knopf, executive secretary, division of Christian education, NCC.

THE LUTHERAN LUNCHEON CLUB, organization for inter-Lutheran fellowship, meets every first Wednesday of the month, high (32nd floor) in Detroit's Guardian Building. The subject of January's panel discussion was "Our Changing Churches." Readers were: Mr. Wallace L. Fleming, president of Nazareth Lutheran Church (Mo.); the Rev. Ivan O. Miller, pastor of Messiah Church (ULCA); and the Rev. Paul L. Keppler, pastor of First English Church (ALC).

IMMANUEL CHURCH, Jackson, assumed full support, as of Jan. 1, of their pastor, the Rev. Everett P. Bunck, on an increased salary scale. The congregation has expressed its deep gratitude to the Board of American Missions for its assistance in the past years, for establishing and "re-establishing" this mission. Today it has 281 confirmed members, with an active communing membership of 196. They are vigorously engaged in a systematic debt-reduction program. Their primary interest, however, is the thoroughgoing evangelization of their community. WALTER M. BRANDT

NEW YORK:

Buffalo Doctors Marvel At Yund Experiences

BUFFALO—On a recent Sunday some medical doctors discussed the work of a missionary doctor in Liberia. Home on a three-year leave to receive additional surgical training at a Reading (Pa.) hospital, Dr. Lowell Yund, ULC medical missionary at Zorzor, Liberia, spent the day at Holy Trinity Church, presenting the work of a missionary doctor at numerous group meetings. His session with the doctors of the congregation provided the unique opportunity of sharing with fellow professional workers some of the problems and activity which confront a doctor in the "bush country."

—HOME MISSIONS—

TEXAS: Luther Leaguers helped in preliminary surveys in Grand Prairie (between Dallas and Fort Worth) in December, visited 598 homes under the direction of synod's home mission committee.

CALIFORNIA: The Church of the Foothills, La Canada, recently dedicated a new Youth Hall, the second unit of the mission.

MARYLAND: Mission Developer Paul Luebbe reports that "St. Andrew's" is the name selected by members of the new mission in the Joppa Road-Taylor Avenue section of Baltimore. The mission has set April 19 as Organization Sunday.

WASHINGTON: Board Missionary Maynard Kragthorpe held first services in Lakewood (suburban Tacoma) Jan. 18, reports interest is on the increase.

OREGON: Pacific Synod's first mission of 1953 was organized Jan. 18 in McMinnville, with Dr. Mark Getzendaner as mission organizer. Name of the new mission: Trinity Church. (Pastor Getzendaner, a former president of Iowa Synod, "retired" a year ago!)

TEXAS: It's a case of "Lafayette, we (Lutherans) are here!" Synod President Royal Lesher conducted first services in Lafayette Dec. 21. Regular services are being conducted by the Rev. J. C. A. Pfenninger, supplying until a full-time pastor is called.

LOUISIANA: Texas Synod officials, in cooperation with the Board of American Missions, are readying plans for going into New Orleans soon.

MARYLAND: Synod's missions committee is studying possible sites for new missions. Lots are being sought in the Taylor Avenue and Wilkens Avenue sections. Pikesville and Laurel areas are also being considered for eventual mission development.

TEXAS: Mission Developer Norman Forde reports that "St. Matthew's" is the name selected by Lutherans of Fort Worth's newest ULCA mission congregation.

NEW PARSONAGE. Recently acquired by members of Reformation Church, Philadelphia, Pa., for Pastor Wilton Ernst, is this new parsonage, located on Rugby Road in the northwest section of the city of Philadelphia

By means of colored slides he was able to show the conditions under which he works, the new hospital and physical equipment, actual specimens of the various diseases he must treat and the kinds of surgical work he is able to attempt in that faraway place. The meeting was not lacking in interest; every doctor had many questions and received a new appreciation of what the church is doing in its far-flung mission program. To know, for example, that at this particular medical station, dispensary days are held each week on Monday, Wednesday and Friday and that on the average of 300 natives come each day caused more than one doctor to sigh in amazement. The record of 455 patients treated on a single dispensary day was an astounding fact. To hear also that the doctor at Zorzor is the only doctor within a 100-mile radius, that it is some 350 miles by jeep back to Monrovia on the coast and only 150 miles by air, and that the native tribe where these folks are serving numbers about 10,000 brought to light many vital facts which have won new support and interest for this extensive work of the ULC. Each doctor left that meeting feeling that he or she had been in the presence of one who is using his professional talents and services in a very consecrated way for the Kingdom work.

NEW PARSONAGE. Recently dedicated by Pastor Richard I. Crossland is this new parsonage, acquired by members of Second English Church, Schenectady, N. Y., and located on Oak Street in suburban Schenectady

The Rev. Edward G. Goetz has resigned his pastorate at Atonement Church, Buffalo, to become the pastor of St. John's Church, Lancaster, Feb. 15. Recently come to the city is the Rev. John Rohrbaugh to be the pastor at Reformation Church Buffalo.

NEW PARSONAGE. This is the new home provided by members of Wittenberg Church Leesville, S. C., for their new pastor, Dr. H Brent Schaeffer until recently in Mississippi

Fifty-eight laymen of Grace Church Dunkirk, gave over three weeks of labor to redecorate the church sanctuary, Sunday school rooms and church tower. Working in teams day and night, this dedicated effort saved the church an estimated $1,500. To lend an air of real fellowship to all of this 43 women took turns serving refreshments while an additional 24 women handled the extensive cleaning involved in such a project. Pastor Eugene H. Roth says the congregation is currently raising $10,000 for the fiftieth anniversary, $7,000 of which will be used for building and equipping a small chapel.

N. Y., BUFFALO . . .

THE INSTALLATION of the Rev. Harold Sticht as pastor of the Church of the Good Shepherd, Rochester, brings to this new mission their first pastor. The congregation of St. Paul's, Williamsville, honored their pastor, the Rev. Charles J. Menge, with a reception and tea on the 20th anniversary of his pastorate with them.

CONCORDIA CHURCH, Buffalo, recently held a rededication service following the renovation of the parish hall and redecoration of the church amounting to $10,000.

FRANKLIN L. JENSEN

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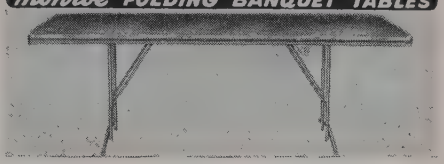

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TEXAS:

Synod to Meet in Austin; Leaguers Offer Help

AUSTIN—The executive committee of synod has accepted the invitation of First English Church here to hold the annual convention of synod May 5-7. Dedication of the new parish hall at First Church, the new synodical president's home and the new synodical offices will be conducted as a special feature of the convention program.

ST. JOHN'S, Goliad, has voted to become a separate parish, and the Rev. Frank O. Broesicke will begin work in Victoria while continuing as pastor of Martin Luther Church, Colettoville.

A WORKERS' CONFERENCE of synodical Women of the Church took place in Victoria Jan. 21. The executive committee of the synodical Brotherhood met in Weesatche Jan. 25 to plan for the spring convention to be held in Weesatche.

LUTHER LEAGUERS have offered to aid synod in surveying new areas. The city of Grand Prairie, between Dallas and Fort Worth, was partly surveyed in December when the young people visited 598 homes.

REMARKABLE PROGRESS has been made among several congregations in increasing their apportioned benevolence. DR. MARTIN LUTHER, Shiner, increased benevolence giving 1200 per cent in eight years! . . . ST. ANDREW'S, Weesatche, reached its minimum quota for the first time in its 61-year history . . . ST. PETER'S, Ander, also celebrated its first fully raised quota. By latest reports (with December reports not all in) synod was within $9,326.33 of reaching its largest quota in history: $47,699. More has been received to date than at any other year. On Dec. 31, 13 congregations had reached their quotas.

THE ULCA BOARD OF SOCIAL MISSIONS sent the Rev. Clifton M. Weihe and the Rev. George Currans into Texas in January to conduct an evangelism program.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

XAS . . .

THE NEW and not-yet-dedicated Crestview urch was filled Christmas Eve when Dr. ul Andrew Kirsch, of New York, eached.

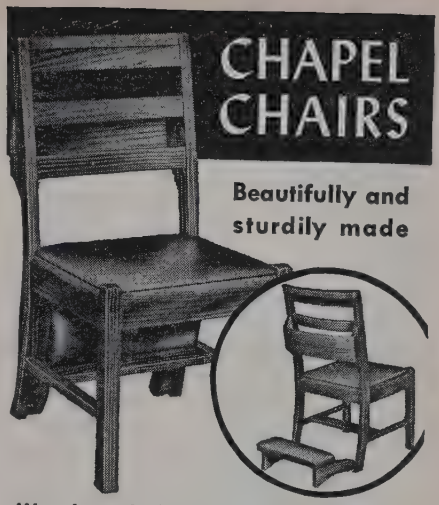
ST. MARK'S, Cuero, recently received tice of a bequest of $1,000 from the es- e of the late Mrs. Helen Gohlke. An en- ged church office has been added on to parish hall. A new parsonage is under nstruction.

AT PHILADELPHIA CHURCH, Swiss Alp, a oup of men and women cleaned and inted and repaired their parish halls in th churches of this parish, which recently ebrated the 15th anniversary of Pastor E. Eilers' ministry with special programs d gifts.

AT GRACE CHURCH, Houston, "Reserved" rkers were presented by one of the mem- rs for the rear pews to permit families th small children to be seated in the back the nave.

AT ST. MARK'S CHURCH, Corpus Christi, men of the church have taken the respon- ility of contributing to support of a panese girl orphan for one year.

AT FIRST ENGLISH, Austin, DR. JOSEPH J. NES has been named recipient of a Full- ght Fellowship, which will take him, with family, to Auckland and Wellington, w Zealand, in 1953. He is an active lay der in the congregation. The largest dget in history, $29,000, was presented cently to the congregation. About three rths of it had been pledged by Dec. 21.



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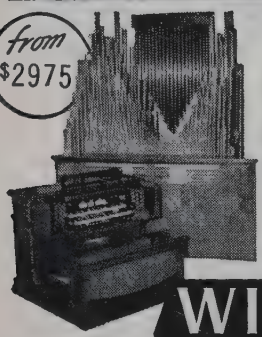

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TEXAS . . .

Dr. T. A. Kantonen, professor at Hamma Divinity School, visiting the Austin Presbyterian School, lectured on "The Theology of Evangelism" in First English Church early in January.

FIRST UNITED CHURCH, Dallas, broke the budget for 1953 down to a monthly basis calling for *$1,776* per month. Perhaps they would call this the "Spirit of '76" since this congregation is making revolutionary progress. For several years it has been the first congregation of synod to meet its synodical budget in full.

THE CHILDREN'S DIVISION of the Sunday school and the men's Bible class at Trinity Church, Victoria, gave a table model radio to one of their aged members who is residing in the Old Folks' Residence at Trinity Homes, Round Rock.

AT GRACE CHURCH, Houston, 112 members were received in 1952. Lutheran World Federation emblems in the form of decals to be placed upon automobiles are being distributed by Luther Leaguers.

JAMES F. VORKOPER

PENNSYLVANIA:

Perkasie Lutherans Complete Renovations

NORRISTOWN—Trinity Church, Perkasie, extensively redecorated the nave of the church including a new lectern, organ and choir screens, carpet and tile. Rededication services were held Jan. 4; the sermon delivered by Norristown Conference President Elton Angstadt. Total cost of renovations was $12,000.

CONSIDERABLE ACTIVITY is noticeable in the division of multiple parishes. The PENNSBURG, ZION HILL, SPINNERSTOWN parish was the first to separate, each calling its own pastor. Next followed the SCHWENKSVILLE - LIMERICK congregations. The third, most recent to join this group, is the ST. LUKE'S, DUBLIN, and CHRIST, TINICUM, congregations. The former has called Seminarian Davies; the latter will be

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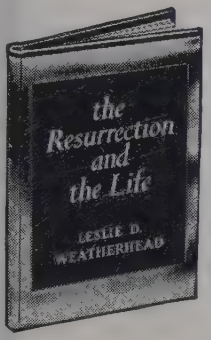

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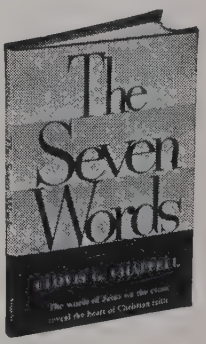

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two-congregation parishes have already begun preliminary preparations looking toward the dissolution of parish ties. If these are added to the number of single congregations there will remain in the conference only four two-congregation parishes.

THE CONFERENCE BROTHERHOOD has completed plans for its annual Pre-Lenten Retreat. Scheduled for Feb. 4 in Emmanuel Church, Souderton, the theme will be "Self-Examination." Pastors Ralph Alderfer, Elwood Reitz, George Eichorn, Harold Artz and Robert Heiberger are to be leaders.

THE REV. ROBERT M. HEIBERGER has resigned the pastorate of St. John's, Richlandtown, to accept a call to Mediator Church, Philadelphia, effective Feb. 1.

ROBERT M. HEIBERGER

PENNSYLVANIA:

Enthusiasm High Over "M" Day (Feb. 22)

PITTSBURGH—February 22 is "M" Day throughout synod. Pastors, congregations, and even institutions are fired with a zeal that perhaps has never been matched in synod before. On "M" Day the first offerings for the 1953-54 Home Mission Advance Appeal will be received. Already many of the congregations have contributed all or part of their gifts. A number of individuals have contributed sizable amounts.

Nearly 100 pastors will be exchanging pulpits early this month; over 20 area dinner meetings will be held at which key congregational workers will gather; Sunday school will follow the story of home missions with the use of a pictorial folder and record; others will present the pageant, "The Church Is Born," prepared by Mrs. Frank Herzel.

Pastor Reinhold Weber summarizes the feeling when he writes, "It is significant that a congregation established so many years ago as self-sustaining, and only recently coming under a home mission status, should

take so wholeheartedly to the cause of home mission work. Already over the goal for 1953 in the Home Mission Advance, there is every possibility that through Sunday school effort and individual gifts, Harmony Grove shall meet the full two-year quota in the near future. It is not so much the attainment of this goal, but the power of the Holy Spirit to direct people into the fulfillment of the Gospel command indicated in the Advance literature, despite indebtedness, which bears witness in this congregation, as well as many others."

The results of "M" day will bring assistance to 18 communities which need new churches; 17 churches must expand to take care of the souls already committed to their care, and six others must relocate for most effective service. The goal for 1953-54 is $225,000, and is being directed by Pastor Paul E. Daugherty, general chairman of the advance, and Dr. Donald L. Houser, superintendent of home missions.

THE SPOTLIGHT is being turned on foreign missions at St. John's, Kittanning. Each month fields of the ULCA are being studied. An insert with vital statistics is provided in such form that it will become a permanent booklet with an attractive cover. A large map provided by the Board of Foreign Missions aids in locating the fields.

EVEN THOUGH synod did not attain the 100 per cent apportionment record for the ULCA a number of churches, some nearly a century old, have come into that fellowship of 100 per cent benevolence congregations. (After 92 years) St. Luke's, Millvale, and (after 59 years) Grace, Troy Hill, have met the minimum quotas of apportionment, LWA, and CHEY.

ACTIVITIES for this coming summer are beyond the planning stage with the announcement of Thiel Summer Assembly and the camping periods of Camp Lutherlyn. Thiel Summer Assembly will be held July 5-9 with the following courses offered—Teachings of the Lutheran Church; Music for Youth; How Came the Bible?; The Pupils We Teach; a course on the Luther

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PA., PITTSBURGH . . .

League and on missions.

CAMP LUTHERLYN will open the coming season of June 13-23 with the American Red Cross Aquatic School; June 24-July 13—Senior Boys and Girls; July 13-20—Intermediate Boys; July 20-27—Junior Boys; July 27-Aug. 3—Junior Girls; Aug. 3-10—Intermediate Girls; Aug. 10-17—Junior and Intermediate Girls; Aug. 17-24—Family Week; Aug. 24-31—Luther League convention.

Since the last camping period five new cabins have been built in anticipation of an enrollment of 200 campers each camping period.

A SCHOLARSHIP FUND was willed to Zelienople Orphans' Home by Charles Muench, son of Jacob Muench, who was the 23rd boy admitted to the Home in 1854. Charles wanted to show his "appreciation of what the Home had done for father." His mother is still living and was the joint holder of the securities involved in this estate. Therefore upon the death of Charles, her son, she became sole owner of the property. But Mrs. Muench still wanted to do something for the Home and therefore has made a cash gift of $20,000 for a suitable memorial to her husband.

CALVARY CHURCH, Wilkinsburg, was the recipient of a $4,350 bequest from the estate of Mrs. Sallie Matthews.

SENIOR CHOIR members of St. Matthew's Church, Crafton, performed an outstanding service during the Christmas season when they went out to the nearby anti-aircraft base and gave a half hour program of carols and anthems. The base was fog-shrouded, and a sea of mud; the program was given in a half completed building. If anyone needed a touch of Christmas, it was these men. They had to stand, there were no chairs, but they joined the choir in singing the carols. Refreshments were given to all the servicemen and dishes provided them so that they would not have to use their mess kits for their Christmas dinner.

LUTHER E. FACKLER

DECEASED

Mrs. Theodore Buch

Mrs. Hilda Nidecker Buch, wife of Dr. Theodore Buch, pastor of Zion Church, Johnstown, Pa., died Jan. 10. She was 73.

Born Aug. 1, 1879, in Wilkes-Barre, Pa., she was raised in a Lutheran parsonage, was married to Dr. Buch in the fall of 1903. She was active in the work of the congregations her husband served as pastor, teaching a ladies' Bible class for many years.

Surviving are her husband; a son, the Rev. Waldemar Buch, First Church, Beaver Falls, Pa.; a daughter, Mrs. Hilda Smith of Charleston, S. C.; five grandchildren, five great-grandchildren, two brothers and a sister.

The funeral service was conducted Jan. 13 in Zion Church by Associate Pastor Andrew J. Rehbogen, with Pittsburgh Synod President G. Lawrence Himmelman assisting. Interment was in Johnstown.

Oscar C. Samuel

Oscar C. Samuel, treasurer of the Rocky Mountain Synod and prominent layman of Messiah Church, Denver, Colo., died Jan. 3. He was 65.

Born in Brenham, Texas, Sept. 11, 1887, he became vice president of the Commercial Savings Bank in Trinidad, Colo., until 1934 when he became the Colorado field representative of the Federal Land Bank of Wichita. In 1942 he was appointed manager of the bank's affiliate in Denver.

In Messiah Church, where he was active for many years, he served as councilman, Sunday school teacher, and song leader for many congregational as well as synodical meetings.

Surviving are his wife, Mrs. Elizabeth Hudelson Samuel; a daughter, Mrs. Elizabeth Miller, Salt Lake City; two grandsons, two brothers and four sisters.

The funeral service was held in Messiah Church, Denver, by Pastors L. C. Burns, C. B. Lund and Rocky Mountain Synod President John F. Futchs. Burial was in Fairmount Cemetery, Denver.

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In Conclusion . . . . . .

YOU CAN'T PROVIDE an adult wardrobe for a little baby and say "When he grows up, this is what he's going to wear."

He may be too tall or too short, too fat or too thin. Only after some time is it possible to estimate what will eventually be suited to him.

Something similar is happening in our church. For 35 years there's been little change in the constitutional set-up of the United Lutheran Church. This is a tribute to the careful planning of the founding fathers. They pioneered in organizing a united, representative church body, an act without precedent in Protestant history.

But in the 35 years since 1918 the church has grown and spread. Its income has increased from the $877,995 received during the first full year of operation to the record $4,640,528 of 1952. All other functions of the church have shown proportionate gains.

SOME SITUATIONS exist today which the founders of the ULCA could not have foreseen. Other developments are a normal result of the church's widening interests.

For example, the church is governed by the decisions of delegates to biennial conventions. Every two years about 624 elected representatives of the synods gather. Their number increases as the church grows—one for each 10 congregations.

Because so much business now confronts delegates, there's little time at conventions for extended delibration. Long debate can throw the convention off schedule. Detailed argument isn't possible.

Delegates therefore spend a great deal of the time hearing reports from boards and agencies of the church. Long and careful preparation goes into such reports. Far-reaching recommendations often accompany them. Delegates have no choice but to accept or scrap the proposals.

Added weight is thus given reports and recommendations of boards. But the church itself has little control over these nearly independent bodies. Board members are elected for six-year terms. Executive secretaries and other administrative officers of boards are called for life and need neither election or approval by the ULCA. Such autonomy avoids centralization of authority, but also destroys something of the representative character of the church's administration.

LEADERS OF THE CHURCH are aware of the need to restudy its organizational structure. At Seattle an Executive Board recommendation called for appointment of a committee to make such a survey. Last week in New York City this committee of 16—eight pastors and eight laymen—was named. It could become the most influential group in the history of American Lutheranism since the joint committee which paved the way for the organization of the ULCA in 1918.

In some ways its functions will be similar to those of the Hoover Commission, named in 1947 to study the organization of the executive branch of the U.S. government. The lengthy and enlightened report of that commission never got far, however. Congress was unwilling to eliminate jobs or streamline its organization. The ULCA committee's report is likely to receive kinder treatment—both from the officers of the church and the delegates at Toronto in 1954.

—ALBERT P. STAUDERMAN

Here's Carl Martin busy doing some important shopping. Carl teaches a class of men in Trinity Lutheran's Church School, and he's just ordered a Bible concordance and a copy of the Revised Standard Version of the Bible to help keep his class periods lively and interesting. Daughter Janet is having a birthday soon, so Carl has ordered a Luther Emblem bracelet for her. And that $5,000 Rung Award book, "The Iranian," sounds mighty good, too—Carl and his wife should both enjoy this tale of life and adventure in far-off Iran.

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